

BLIND GUIDES

GAIL RIPLINGER

© Gail Riplinger and Bryn Riplinger

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B L I N D G U I D E S

which strain at a gnat, and swallow a camel.
Woe unto ye scribes. . . Matt. 23:24

Blind mice and "scribes" will never *see*
their names in Matthew 23
—The word slips from their NIV!
To get it back, they will not flee,
but sit and search for *gnats* on me.
Blind guides would rather *strain* for lice
than search within for their *own* vice
They'll *swallow* some unsavory story,
cooked-up by White, McMahon, or Morey,
their caravan of camels served
with humps and truth severely curved.
Woe to these scribes, who having swerved,
have turned aside from God's pure words.



For know also, that in the last days
perilous times shall come. For men
shall be. . . **false accusers**. . . **fierce**. . .
from such turn away. II Tim. 3:1-5

edge they have of the *current* state of
the science of textual criticism.

FIERCE INVECTIVES are employed for the purpose of emotionally
arousing the reader to question the
author's character. This *ad hominem*
technique is not scholarly and is usually
only employed as a last resort by
opponents who cannot win a debate on
a rational and factual level.

"[M]en shall be. . . **fierce**."

II Tim. 3:1-5

SPEAKING LIES IN HYPOCRISY IS COMMON

[I]n the latter times, some shall depart
from the faith, giving heed to seducing
spirits and doctrines of devils; **Speak-**
ing lies in hypocrisy; I Tim. 4:2

The "seducing spirits" conjured by
new Greek text editors Westcott and
Hort brought the "doctrines of devils"
seen in new versions. When these are
uncovered, they respond by "speaking
lies." NIV consultant, Dr. Virginia
Mollenkott, defends "certain kinds of
lying" (*Sensuous Spirituality*, pp. 47-
50). Critics of *New Age Bible Versions*
must agree. Is it any wonder? The
KJV calls for honesty ten times in the
New Testament, the NIV and NASB
only once.

Do such omissions produce 'Christians'
who think "certain kinds of lying"
are acceptable? A look at the critiques
of *New Age Bible Versions* will shed
light on the sometimes bankrupt
spiritual and scholarly state of the
church.

NIV, NASB, et al.	KJV
OMIT	Thou shalt not bear false witness. Rom. 13:9

REVIEWS HAVE FOUR THINGS IN COMMON

They have not been written by men
whose life's work has been in the area
of textual studies. (Such men know all
too well the veracity of the book's
claims.) None of the critics have ever
collated, researched, or published in
this subject area.

On the other hand, eight years of
full-time research and collation has
resulted in the publication of nearly
1000 pages of text in the two books,
New Age Bible Versions and *Which
Bible Is God's Word*.

All critics *have* written material or
support themselves by offering books
for \$ale that cite new version verses.
(One prominent Christian leader's wife
admitted candidly, "What would we
do if everyone asked for their money
back?")

All *evade* entirely the issues and
research presented in *New Age Bible
Versions*. These include:

- The latest research concerning the
papyri, (now seen in *Nestle's Greek
N.T.* 26 ed.) proving the KJV text is
correct and the NASB and NIV grossly
out-of-date.
- The historical facts documenting
the corrupt nature of the Greek text
underlying the new versions and the
heresies of its framers and editors.
- The aberrant theology of new ver-
sion editors reflected in new version
changes.
- The over 2,500 *documented* new

REVIEWS CONTAIN THE SAME WEAK RHETORICAL DEVICES

FALSE ACCUSATIONS: Critics
misrepresent what *New Age Bible
Versions* states, exaggerating, chang-
ing or distorting it to make it look
foolish—then disproving, not the real
book, but this caricature they have
created.

ERRORS abound which reveal
the outdated and superficial knowl-

version word and verse changes which dismantle the essential doctrines of Christianity.

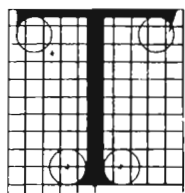
e) The research proving the KJV's vocabulary is *easier* than the so-called easy-to-read new versions.

f) The documentation of massive omissions in new versions (i.e. NIV omits 64,098 words and 15 whole verses).

g) The introduction of terminology which supports New Age thinking.

— 4 —

They answer *none* of the points raised in the book. Instead, to fill space in their reviews, they inflate inconsequential and tangential issues, hoping to direct their readers attention away from their own error filled new versions. Man's inability to focus his attention on his own culpability has always led him to try to re-direct the spotlight from his own error to someone else's. (Adam said, "She gave me of the tree." Eve said, "The serpent beguiled me.")



here

is a

conspiracy

of her

prophets. .

The *Berean Call's* critique of *New Age Bible Versions* was *not* written by Dave Hunt but by T.A. McMahon. The week the newsletter was mailed, attendees at a small dinner party asked Dave *why* his newsletter made such caustic remarks about *New Age Bible Versions*. He responded that it had *not*. When presented with the actual newsletter by the hostess, Hunt seemed *surprised* and said he had *not* written the review and would print a retraction.

The following list of *a few* of Hunt's books and their new version texts demonstrates *why* that promised retraction may never materialize.

1992 *Sanctuary of the Chosen* (NASB)

1989 *The Archon Conspiracy* (NEB)

1985 *The Seduction of Christianity* (NASB)

1980 *The Cult Explosion* (NIV)

The books he offers for \$ale in the back of his newsletter are *full* of new version citations. The Lord's pruning knife is coming *too* close to Hunt's house and Harvest House, his publisher and the distributor of the new NASB *International Inductive Study Bible*. Hunt's latest 1994 book, with NASB on the ads, missed its mark in identifying the *real* 'unholy alliance' infiltrating the church today—*unholy* bible versions.

NIV, NASB, et al.		KJV
men	II Pet. 1:21	holy men
angels	Matt. 25:31	holy angels
brethren	I Thess. 5:27	holy brethren
prophets	Rev. 22:6	holy prophets
apostles and prophets	Rev. 18:20	holy apostles and prophets
Spirit	John 7:39	Holy Ghost
Spirit	I Cor. 2:13	Holy Ghost
Spirit	Matt. 12:31	Holy Ghost
Spirit	Acts 6:3	Holy Ghost
Spirit	Acts 8:18	Holy Ghost

They

have

put no

difference

between

the

holy and

profane.

Ezek. 22:25,26

Christians, when faced with their *own* culpability, always resort to the *same* time-worn tactics. McMahon/Hunt accurately describe *Witch Hunt*, a critique of *Seduction of Christianity* saying:

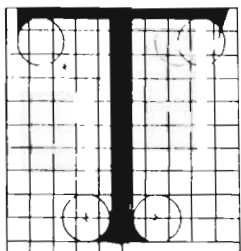
"It is guilty of the very thing of which it accuses others: superficial analysis and false accusation."

McMahon's review is guilty of "superficial analysis and false accusations." As Romans 2:1 says:

"[F]or wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing."

In the past, Hunt and McMahon have written extensively *against* the use of unscriptural types of accusations levied at *them* in response to their books. Those Hunt and McMahon were seeking to correct made the accusations in column one; (Hunt pointed out the error of this type of response seven years ago in his July newsletter.) Column two shows that *now*, when the Lord seeks to correct Hunt and McMahon for their use of corrupt new bible versions, they resort to the *exact* same unscriptural techniques they rightly recognized as faulty in their early days.

□ Their July, 1987 newsletter reported the following allegations regarding their book, <i>The Seduction of Christianity</i> .	□ Their May, 1994 newsletter made the following allegations regarding the book, <i>New Age Bible Versions</i> .
"it was proven by credible sources"	"from individuals whose research we respect"
"out-of-context or twisted quotes" "slandorous accusations based on out-of-context statements"	"Roger Krynock sent us many examples of Riplinger's misquotations in which she through her own construction 'terribly wrenches [the quoted words] from their contexts'."
"vicious...libelous personal accusations" "my motives and character are impugned"	"reprehensible. . .incompetence. . .[bringing] the author's credibility. . .integrity into question"
"accusing me of slaughtering scores of innocent Christian leaders"	"She starts off misrepresenting people and continues to do so throughout her book."
"Apparently we have struck a nerve that has caused powerful leaders to use desperate tactics in an attempt to silence me and obscure vital issues in a fog of <i>ad hominem</i> lies."	"An essential part of Riplinger's book is based on the <i>ad hominem</i> fallacy."
"undocumented false accusations"	"without documentation. . .faulty accusation"
"full of inaccuracies"	"hundreds of mistakes"
"dishonest or unfair tactics"	"misleading style loaded with contrived evidence"



hey laid many and grievous complaints against Paul, which they could not prove—

Neither can they prove the things whereof they now accuse me.

(Acts 24, 25)

The Berean Call: **HELP!**

Only those who have *never* read the book, *New Age Bible Versions*, will buy McMahon's assertion that it does not "logically" prove the premise but appeals only to those who are already "bias" or "prejudice" toward the KJV. The daily stack of mail and flood of phone calls from all over the world are from readers who were "biased" toward the new versions *until* they read the book's "logical" presentation, verse comparisons and irrefutable textual and historical data. Many who have corresponded are *prominent* individuals, pastors and bookstore owners who have, as a result of the overwhelming evidence in the book, *trashed*

PERHAPS I SHOULD HAVE READ
"NEW AGE BIBLE VERSIONS"



their new versions. The evidence was so convincing, the Holy Spirit so confirming, that they humbled their hearts and joyfully suffered: 1) financial loss, 2) criticism and persecution, 3) loss of friends, fellowship, church members, or customers.

Many had had great personal investments in the new versions (two men who were on the *New King James* North American Overview Committee now recommend the book; one gentleman who raised *1 million* dollars to produce the CEV now recommends the book instead; one best-selling Christian author said, "We were die-hard NIV users for years, but this book convinced us otherwise."

McMAHON'S MISCITATIONS

"*Her example*, however is the title of the book *Communion*, a secular best seller. . . She claims, **without a hint of documentation** that the author named it that "to make it more easily acceptable [to Christians]." The example is **far-fetched** at best. The title cover of *Communion* features a horrifying image of an alien that would keep even the most gullible **Christian** at arm's length."

McMahon made five errors here. He pretends the book gives only one example and it has no documentation. This is a preposterous misrepresentation. Actually *New Age Bible Versions* has 1,480 footnotes and several thousand verse comparisons, documenting the New Age impact on the church. (The book has 40 pages of footnotes—*more* than most books in

print. Their type size had to be reduced to fit them into the already too long 650 page text.) The citation he notes is from a best seller, currently available in *every* bookstore nationwide. Like his review of my book, he evidently didn't get much past its cover. If he had read *Communion*, as a good researcher would, before he asserted that the statement was "far fetched," he would save himself the embarrassment of being caught in a lie. *Communion* states on page 215,

"One night in April my wife talked in her sleep. . . Suddenly she said in a strange basso profundo voice: 'the book must not frighten people. You should call it *Communion*, because that's what it's about."

Researchers like Texe Marrs have even brought this same quote to the attention of Christian readers in his best seller, *Mystery Mark of the New Age* (p. 143).

McMahon *adds* the words [to Christians], thereby grossly altering the book's statement. Christians will *not* worship the antichrist or receive his mark. He erects a straw opponent (i.e. Christians could worship Satan), then pretends to dismantle it (i.e. 'Christians' would be repelled by the alien on the cover). Of course they would; *New Age Bible Versions* does not use the word 'Christians'; he added it to *misrepresent* the book.

McMAHON'S MISQUOTATIONS MULTIPLY

His weak case is self-evident in the fact that he *must* change the book's quotes to find fault with them. Note a

second example of this:

McMAHON MISQUOTE	ACTUAL QUOTE
"...in the New Age Movement."	"...in the New Age movement's push for a One World Religion."

He capitalizes the word "Movement," then *changes* it, dropping the apostrophe and "s". This changes it from a possessive case to the objective case. He *then omits* the entire true objective case noun "push" and its modifying adverb phrase "for a One World Religion." In so doing, he changes the whole meaning of the sentence and the thesis of the book! (To help the reader understand the gravity of the difference, I offer this grammatical parallel: "There is an alliance between the book's critics and the New Version publisher's push for sales." VS "There is an alliance between the books' critics and the New Version Publishers." The first is true; they both produce the same effect, but no one would assert that McMahon or any of the book's critics was *directly* connected to the new version publishing companies.)

Only by the exaggerated and preposterous notion—that there is a *direct* connection between new versions and the conspirators "in the New Age Movement," can he gather the sympathies of his reader. Pretending the book asserts that NIV editors are really "New Age conspirators" is McMahon's straw man. The actual parallel, as stated in the book, is between the *changes* in new versions and the One World Religion's push and goal to downplay salvation through Jesus Christ—softening as many rough edges as possible which prevent Christianity from being compatible with the other religions of the world. Liberal theology, on the part of some new versions editors, has cut away at many of the bible's Christian distinctives. Like Eve, most editors had no idea what a disastrous, Satanic outcome, their perceived "good intent" could have. The very page McMahon cites (p.1) explains this saying, "This [new version changes] has taken place because. . ." of the liberal theology of some editors.

STRAW MAN

"Yet neither quote has anything even remotely to do with New Age teaching."

He then takes his misquote—"New Age Movement" and applies it to several quotes used to support the book's thesis. Of course, now that *he* has changed the book's thesis, he can *pretend* the quotes aren't logically connected to *his contrived* thesis. He is forced to say the thesis "implies" a New Age connection; he must read into and beyond anything actually on the book's pages. The book identifies the quotes in question as "heresy" and "shocking," not "New Age teaching." The poverty of his position forces him to exaggerate his own imaginations rather than dealing directly with what was said.

In the first quote, NIV chief editor, Edwin Palmer, *denies* that one must

believe on Jesus Christ to be saved. I said "*MOST*" Christians would find this view "shocking" and PALMER AGREES WITH ME saying that Christians who disagree with him are "*SO PREVALENT TODAY.*" His view that there is *nothing* man needs to do to be saved, is shared by *both* of the other critics of my book—Morey and White. This leads me to suspect they have NEVER been born-again. If they have never *asked* Jesus Christ to be their Saviour—they are still LOST. Perhaps that explains their inability to understand spiritual (I didn't say 'theological') things.

McMahon hopes his readers will have a MAJOR lapse in memory. Hunt's book, *What Ever Happened to Heaven?*, describes two systems of thought that will, as Hunt says, "join with the Antichrist in establishing a new world order" (p. 199). These are, according to Hunt's book: "Catholicism" (pp. 99-171) and "reformed theology" (pp. 171-327). McMahon must not agree, as he chides *New Age Bible Versions* saying, reformed theology has nothing "even remotely to do with New Age teaching." McMahon's misquote ("New Age Movement" hides the fact that the actual quote ("One World Religion") mirrors Hunt's quote ("new world order") EXACTLY. Over half of Hunt's book examines the *grave* errors of reformed theology, such as postmillennialism and predestination. Hunt himself calls Palmer's doctrine of predestination a "libel on God's character" (p. 236) and a "perversion of scripture" (p.238). *New Age Bible Versions* agreed calling it "shocking." Fatalistic determinism is *very* New Age, whether expressed in Hinduism or Palmer's denial of free-will.

Hunt warns of reformed theology's postmillennial "danger if we are indeed in the last days just prior to Christ's rapture and the revealing of Antichrist" (p. 86). He even connects reformed theology with the cults saying, "[T]he Calvinists insist that reason cannot be trusted at all. This is not only a cop-out but the very strategy used by numerous cults" (p. 303). "Antichrist," "cults," and "new world order"—these are Hunt's own words identifying reformed theology, yet McMahon says *New Age Bible Versions* is 'maligning' and 'deceiving' by expressing the *exact* same thing. (The bible describes McMahon's twisting of quotes and duplicity as, "Speaking lies in HYPOCRISY.")

Testament omits names of deity 173 times, according to *another* book, *Evaluating Bible Versions*.

McMAHON'S UNDOCUMENTED CLAIMS

McMahon evidently has never read R. Laird Harris' chapter on 'Sheol' in *The NIV: The Making of a Contemporary Translation*. He asserts that *New Age Bible Version's* quote from it is wrenched terribly out of context. But. . . WHY doesn't he give you the context to prove that "it's not even close to what he actually said." He doesn't because *every line of every page* of Harris' article repeats: THERE IS NO PUNISHMENT in Sheol! This book is readily available. Read it for yourself!

Harris' 14 page article entitled, 'Why Sheol Was Translated Grave,' repeats *over and over* his four ideas regarding the Hebrew *Sheol* in the Old Testament. They are as follows: 1) Each reader should decide for himself what it means. 2) The NIV committee believes it means 'grave' 3) or 'death'. 4) No punishment is involved.

The KJV, however, translates *Sheol* 31 times as 'hell'. Hell is clearly: 1) not open for individual interpretation. 2) not just the grave 3) not just death 4) involves punishment. I give four quotes from Harris; they distill his four *beliefs*. Cramming the thoughts of his 6,000 word article into a 2" box requires compressing quotes, sometimes from several pages.

The goal of *New Age Bible Versions* was to **distill** *volumes* of re-

The Berean Call's BLIZZARD OF CHAFF

False implications, germinated in the mind of *careless* readers like McMahon, demonstrate WHY new versions have had such a wide acceptance. Words are meaningless; feelings fuel their fantasies. The second quote McMahon cites as "misrepresenting" Palmer, represents him *perfectly*, just as the previous quote did. Palmer thinks the bible has "few clear and decisive texts that say Jesus is God." Both he and my book are discussing the subject of the number of TEXTS. Are there few or are there more? The quote by Palmer sets the stage for the nearly 100 instances (filling over 25% of *New Age Bible Versions*), which show how new versions, like Palmer's, *omit* TEXTS pointing to the deity of Christ. Once omitted, there are "few clear and decisive **texts** that say that Jesus is God." It is no surprise that McMahon agrees with Palmer here. His own NIV New

search into brief summative statements, to communicate to the reader what these editors believe—what they were like—giving the reader the same impression one would get if they could read *all* of these editor's writings.

The monumental task of analyzing *every* word in the New Testament, *every* version, *every* editor, and *every* manuscript possible meant that each individual reference be extremely succinct. Books with a narrower subject matter and a more academic audience could easily broaden the parameters of their quotes. Space didn't allow that liberty.

McMahon's charge of out of context quotes is highly subjective. All quotes moved from one book to another are out of their context. The question is—did the author MISREPRESENT OR LIE about what the original writer *believes*. A context may contain shreds of sheep's clothing. By removing these "good words and fair speeches [which] deceive the hearts of the simple" (Rom. 16:18), the naked wolf appears. Harris' article was one which contained few, if any, 'sheep's speeches'.

In it the reader will find Harris' strange belief that Old Testament *believers* wait in the grave until the final judgment. At that point the *lost* will experience eternal spiritual **death** at the lake of fire—in other words—there is no *conscious* punishment in hell *before* the judgement and no *conscious* punishment *after* the judgement. This is IDENTICAL with the beliefs of the Jehovah Witness sect; that is why Harris' NIV *matches* the J.W. *New World Translation* on these points.

Ask McMahon to send you a copy of Harris' article to document his allegations. He won't. I will.

McMAHON'S FALSE WITNESS

"There are too many other instances where the author fails to apply her New Age version theories to the KJV... The Mighty One is said to be New Age; the KJV has four examples. References to God as "the One" in new versions indicate New Age influence, according to Riplinger; the KJV has dozens of verses where the term the "one" is a referent for God (Holy One, Might One, Lofty One, etc.)

All uses of such terms *are* discussed in *New Age Bible Versions*. Pages 79, 94, 318 and others prove McMahon a forger of lies. Readers would not need to 'scrutinize' the book, but merely read *the title* to chapter five "The One vs. The Holy One" to shatter McMahon's careless discussion of that chapter. Adjectives and modifiers like **Holy One, Mighty One of Jacob, Holy One of Israel, or Mighty One of Israel** are *always* used in the bible to distinguish the Judeo-Christian God from "the god **of this world**" (II Cor. 4:4). *New Age Bible Versions* objects to the dropping of these distinctives. It also questions *why* new versions change masculine nouns, pronouns and names (he, him, Son, God, Christ, etc.) to the neuter "One"—with absolutely no Greek or Hebrew basis.

Actually the word "the One" has no basis at all in the original languages. For example, the Hebrew word *qadash*, means 'holy' and is translated 'Holy One'—even in Is. 57:15 where the two words are divided in the *English* text. (McMahon is wrong in saying the KJV capitalizes the adjective "lofty" here as a proper name.)

Lucifer's cry—to be "like the most

High" (Is. 14:14) can be seen in his claim, to divine names—'god' (II Cor. 4:4) 'Christ' (I John 2:22) 'prince' (Matt. 12:24) 'king' (Job 41:34) 'lord' (Matt. 10:25) and 'one' (Matt. 13:19, I John 2:13,14; 3:12, 5:18). The last, "the wicked one" is a sharp contrast to "the Holy One." Satan is not holy and therefore claims only the title "the One." New Age and Luciferian literature identify their false god as "the One." Hunt and McMahon's book, *America, the Sorcerer's Apprentice* (p. 269) even documents this phenomenon.

If McMahon had carefully scrutinized the book, he would know that the section discussing 'the Mighty One' **BEGINS** by *distinguishing* the new age "Mighty One" from those four KJV instances in which God identifies himself as the "Mighty One **of Israel**" and the "Mighty One **of Jacob**." The 'Mighty One' of new versions and Lucis Trust's 'Great Invocation' is not the "Mighty One of Israel," "the Mighty God" or "the LORD God" of the KJV. God even identifies the new age 'mighty one' as the "mighty one of the heathen" (Ez. 31:11). (Don't try to find that key in your NIV.)

SOPHISM & SCIOLOGISM

[N]ew versions are accused of being New Age because they use the phrase 'the Christ' while there are more than a dozen such verses found in the KJV.

New Age Bible Versions does point this out! The issue the book addresses is *not* the term 'the Christ', but the egregious *increase* in the use of the term in new versions—a strange turn

of events never seen before in the history of the *English* bible. Why has it *increased* now, at this particular juncture in history, when 'Jesus Christ' is *out* and the New Age 'the Christ' is *in*? Application of simple logic and an analogy will clarify the issue. If you ask your doctor if it's safe to eat twelve eggs per week, he may agree that it is. If you ask if it's safe to eat more than 50 eggs, he should caution you. It is a move in the wrong direction. The increase to 50 eggs may not harm you, but they add a negative effect when accompanied by *thousands* of other blatantly bad choices.

McMAHON'S EVIL SURMISINGS AND UN- DOCUMENTED CLAIMS

"Time and space will not allow for more than a sampling of the hundreds of mistakes in Riplinger's 690 page book."

On May 13, 1994, host of a popular Christian radio program canceled Hunt's scheduled appearance on the show because of his unsubstantiated accusations of "mistakes" in *New Age Bible Versions*.

In the classic debates between Christians (i.e. Arminius vs. Calvin, Erasmus vs. Luther, etc.) none of the participants attempted to exaggerate, distort, or misrepresent the views of their opponent. They pointed out the areas where they disagree and presented their counter position. They did not call the points where there was disagreement—mistakes. This reviewer and the others have been influenced by the worldly media technique of

littering their articles with name-calling and emotional appeals, instead of employing the historic Christian platform of rational, factual debate and discourse.

We are grateful to the *gracious* readers who have pointed out the proof-reading, typographical and transcriptural errors which are inevitable in a book of nearly a quarter of a *million* words. These were adjusted in subsequent printings. These few items were the result of the author's disability and bed-ridden physical condition during the six years while writing the book. The scrawled, hand-written manuscript was the product of hands that often could scarcely hold a pen and eyes that strained with extreme pain to proofread—driven by a heart that groaned for young Christian friends who were shipwrecked emotionally by the new versions.

He callously states a misquote (p. 61), where the inconsequential word "his" was accidentally dropped, is "reprehensible." "Railings" are forbidden in I Cor. 5:11-13 and I Tim. 6:4. Yet McMahon "uses insolent and reproachful language to scold" (Webster's definition of 'rail'). He heaps up words like "terrible," "faulty," "incompetent," "false," "incomprehensible," "misleading," "reprehensible," "misrepresenting" "contrived," "bias," "maligned," [showing a lack of] "integrity," "credibility," or "objectivity." The bible calls such slander "evil surmisings." These are, as Webster says, 'accusations based on supposition.' He has *never* read the hundreds of books listed in *New Age Bible Versions'* footnotes nor ever spent one month, let alone six years, collating new versions! His vilifications and judgement of the heart motives which generated the book are based entirely on

"surmisings" and suppositions devoid of any in-depth research or knowledge of the subject on his part. McMahon's "doting about questions" and "strifes of words" leads to his "RAILINGS, EVIL SURMISINGS." "[F]rom such, withdraw thyself," Paul concludes (I Tim. 6:4). "If any man that is called a brother be a . . . railer," we are to "put away from among yourselves that wicked person." (I Cor. 5:11-13)

BLIND GUIDES CAN'T SEE

"Charts. . . rarely contain documentation whatsoever. . . are incomprehensible."

On the contrary, *every* charted quote is footnoted and new version changes are documented. Most of the book's charts direct the reader to either the NIV, NASB, or both. The other heading used—"New Versions"—alerts the reader to trends, doctrinal problems and heresies evident in some or most of the new versions listed on the book's cover. Since there are hundreds of versions on the market, it would require a ten volume book to print out the various wording each version used to present the heresy. If only one version was identified, the reader might gather the impression that the other versions were all right. Because most new versions come from the shorter, corrupt Greek text, omissions and corruptions are fairly wholesale.

The chart alerts readers to the *type* of doctrinal problem in the cited verse. These should be checked in whatever version the reader uses. Six years of

full-time research were required to complete the verse collations in *New Age Bible Versions*. Each reader has a responsibility before God to examine *his own* version in light of the problematic verses cited in the charts. Paul exhorted Timothy to "Study to show **thyself** approved, a **workman**. . .")

One must conclude from McMahon's notion that the charts are "incomprehensible" that he is experiencing a spiritual blindness. Obadiah 3 and Ezekiel 14:9 give possible explanations for his *inability* to *see* what is very *clear* to the other 50,000 readers of the book. None have written expressing confusion but heart-felt thanks for the book.

*When they SEND the truth
in OREGON, • NIAGARA FALLS*

Hunt finally confessed in his September, 1994 *Berean Call* that,

"I haven't read much of that book. . ."

His ascertainment that it contains "errors" is based on, "what little I have read," and upon the reviews of OTHERS such as McMahon, Morey, and White.

McMahon has *now* admitted in personal correspondence that he only spent a few *days* on the subject; he relied heavily on the reviews of White, Morey, et al. Jeremiah 17:19 speaks of those who "have inherited lies."

He that answereth a matter before he
heareth it, it is a folly and a **shame** unto
him. Prov. 18:13

Peter Lalonde of the *Christian World Report* hadn't read the book yet either, yet he published *verbatim* the



HUNT'S LAMENT

**There are some books
that I won't read.
(They'd prove me wrong-
THAT. . .I don't need.)**

**Some prods of God
that I don't heed-
some times resist
the Spirit's lead.**

**But that last vestige
of my will. . .**

**The cross, I know
must surely kill.
Three score and ten
is what were taught
and God wants me
without a spot.**

review published by Hunt, who also hadn't read it. Lalonde now joins the growing number of highly visible Christian 'leaders' who experienced public **shame**, embarrassment, or major financial reversal IMMEDIATELY after they told lies about the KJV and *New Age Bible Versions*. (See Lalonde's Fall, 1994 letter to supporters.)

The preceeding and following pages prove that the "errors", "miscitations" and "misrepresentation" were made by the CRITICS, not the book *New Age Bible Versions*. After reading the *following* pages, Hunt, Lalonde, and McMahon will have to admit, "we have made lies our refuge and under falsehood have we hid ourselves." (Is. 28:15) Hunt's October, 1994 *Berean Call* now admits that

new versions do contain "errors which need to be pointed out."

How could a prophecy teacher, like Dave Hunt, hide under the harlot's bedcovers as she reads him fables like, "They hacked off my hands and my feet." This is Ps. 22:16 in Hunt's *New English Bible*, his version of choice for his book, *Archon Conspiracy*. Such liberal blasphemy negates the prophetic "pierced" seen in Zech. 12:10, Luke 2:35, John 19:34, Rev. 1:7 et al.

[K]ings go forth to battle. . .But David
tarried. . .II Sam. 11:1

The war against the living Word rages while spiritual 'adulterers' pierce the pages of the written word.

The Filter & The Bible

- Ordained and given by God. Corrupted by man.
- Israel multiplied altars as they multiplied transgressions (II Chr. 28:24, Amos 2:8, Is. 59:12, Amos 4:4)
- The worldliness of the church grows with new version numerosity. Thy name is **lexicon**—idolatry!
- Inferior altars were preferred (I Kings 12,13; Is. 65:3, Ex. 39:38—Brick over gold; Assyrian over Israeli II Kings 16:10-15)
- Guess God's people wanted a contemporary, international, revised standard, dynamically equivalent version to supersede the archaic, but heaven blessed, God-ordained, Christ honoring, people-blessing old one.
- No comparison needed here.
- And, let God-fearing souls be sent to return the people to one altar and the enemy will have an "old prophet" to oppose them.
- But our Lord Jesus shall prevail as he did for Hezekiah (II Chron. 32) and will show which altar, and which version alone, has the true fire of God upon it. Praise the Lord! Glory!

THE OLD PROPHETS, "HUNT THE PREY FOR THE LION," YET TODAY. (JOB 38:37)

I KINGS 13

The altar at which God's people were worshipping was a counterfeit, like the counterfeit bibles today. God revealed this to a man and sent him to warn his friends. On his way, an "old prophet" (like Brother Hunt)—not an old heathen—crossed his path. He advised the young man to ignore his heaven sent message and trust the old prophet's advice—after all, he was a "prophet." This was a difficult decision. The prophet's advice seemed harmless enough—simply "turn again by the same way that thou camest." (I Kings 13:17) eating the bread and water of *that* 'way.' I Kings 13:18 says, "But he lied unto him."

The young man, trusting the track record of the old prophet, "went back" to the "dry" and "moldy" bread which had deceived Joshua generations earlier (Joshua 9). God's warning unheeded brought the young man to an untimely death. "[A] lion met him by the way, and slew him." The wrong choice between "God and mammon" (Matt. 6:24) is spiritually deadly. The bread of the new versions is dry and moldy; its water—a bitter font, spiritual anemia and dryness the result. The young "man of God" was prey to the old prophet because he was "sitting," not a true Berean who "searched"...to see whether those things were so."

The Berean Call, has missed its calling. The Bereans in Acts 17:11, "searched the scriptures"; they didn't 'correct the scriptures.' Mr. Hunt, like

many bible teachers of today and "old prophets," feels the *Call* to correct the bible at will. His books, which swell with the voice of the Spirit of God, are sometimes finger-marked by his flesh, as the *Authorized King James Version*, the *word of God*, is corrected by the '*word of man*.' "Every word of God is pure" (Prov. 30:5). But somehow Dave's KJV needs "altered" here and there. The "new priesthood" (I Kings 13:33) must have "alter" boys. If men proceeded to the altar as a "living sacrifice" before they pick up their pens, the scribes "altering rooms" would disappear.

In closing, I will quote Hunt himself, as he closed his July, 1987 newsletter regarding *his* critics:

"I have written the above so that you can specifically pray for repentance on the part of leaders who seem more concerned about their ministries, reputations and friends than truth."

God is giving Hunt and McMahon an opportunity to prove that they are capable of doing what they have long called other Christian leaders to do. Will *they* accept correction? There isn't one great man of God in the bible who wasn't deceived at one point. Hunt and McMahon are no different.

- David was deceived by Ahithophel.
- Abraham was deceived by Sarah.
- Isaac was deceived by Jacob.
- Jacob was deceived by Leah.
- Peter and Barnabus were deceived by the Jews.

Six years ago Hunt penned the following words. None of us consistently live up to our own standards.

"To be kept pure the church must have leaders who admit their fallibility and

can be corrected. . . Unfortunately right at this time there is developing a dangerous elitist attitude toward members of the body of Christ who dare to question the teachings of prominent leaders. Those who sincerely desire to exercise their God-given Berean privilege and duty to test all things against the Word of God are often told that their lack of a theological degree disqualifies them from questioning what is popularly taught. The church is in grave danger when her leaders, like the hierarchy of the Roman Catholic Church that rejected the Reformation in the 1500's, refuse to be either questioned or corrected. (pp. 69, 137)

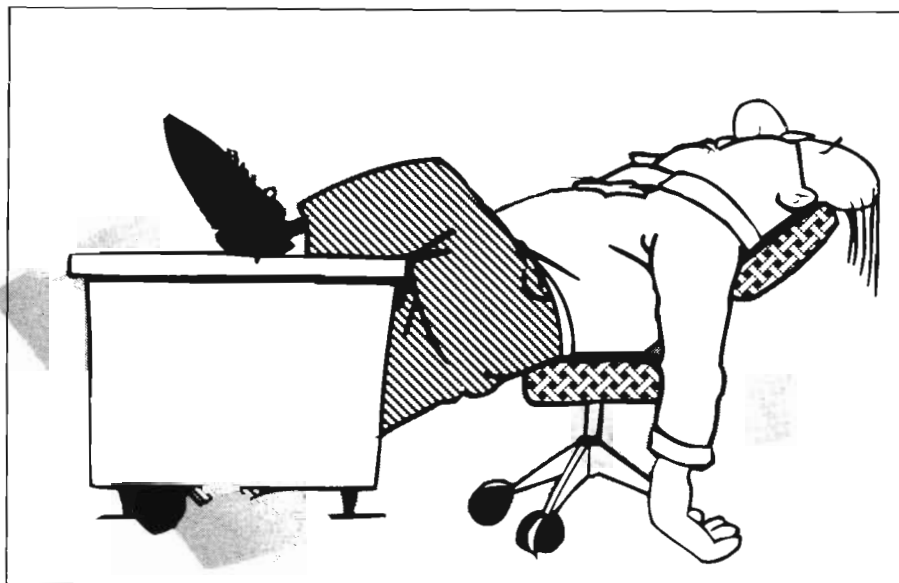
These words came from Hunt's 1988 book, *Whatever Happened to Heaven?*

The religious leaders of Christ's time were quite adept at 'talking about' theology and the faults of others. However, these same men wanted to *kill* Jesus when he tried to move the discussion from the abstract to the *real*—from minds to *hearts*—from 'He's wrong.' to "*I'm wrong.*" We have such leaders today.

What Happened to. . . Dave Hunt?

R_x: GO BACK TO SLEEP (1 SAM. 3)

Of Eli, another old prophet, the bible says, "[H]is eyes began to wax dim, and he could not see." His spiritual insight allowed him to judge sin—but not his own. Of young Samuel, we read, "[T]he LORD was with him, and did let none of his words fall to the ground." During the night, God called young Samuel to warn Eli of coming judgement. Eli's response was, 'Go back to sleep. . . Go back to sleep.' This is the response of today's old prophets to those who warn them of the 64,098 words which "fall to the ground" in the NIV.



HUNT'S BOLD MISREPRESENTATION

The January, 1995 issue of Hunt's *Berean Call* actually **ALTERS** a quote from the KJV Translators 'To the Readers' to **PRETEND** those translators agree with Hunt. He *tells* his readers they said,

"[T]he very **worst** translation of the Bible in English, set forth by men of our profession. . . is the **Word** of God."

The *actual* quote (taken from *The Authorized Edition of the English Bible* (F.H.A. Scrivener) Cambridge 1884 reads instead:

"[T]he very **meanest** translation of the Bible in English, set forth by men of our profession (for we have seen none of theirs of the whole Bible as yet) containeth the word of God, nay, is the **word** of God."

Hunt changes the word "meanest" meaning 'common' to "**WORST**"! The word 'meanest' comes from the Saxon '*germaene*' and the Latin '*communis*'. It is used *today* in mathematics to signify a common average (mean). Webster's *American Dictionary of the English Language* (1828) says, "the word [meanest] belongs to the root of *common*." The KJV translators use the word elsewhere in 'To the Readers' and it is clear they used the word as Webster indicates, not as Hunt pretends. (Even Milton used 'meanest' to signify 'middle', rather like the French *moyen*.)

Furthermore, if Hunt had *continued* that quote, the remainder **DE-NIES** Hunt's *whole* thesis (viz. translations are not the very words of God).

The translators continue, saying,

"; as the King's speech which he uttered in Parliament, being translated into *French, Dutch, Italian* and *Latin*, is still the King's speech. . . No cause therefore why the translated should be denied to be the word. . ."

Or as Nelson paraphrases, "There is no reason therefore why the translated word should be denied to be the Word."

If Hunt actually read an accurate edition of the 'To the Readers', (Thomas Nelson and others *misrepresent* the original, available through A.V. Publications) he should know that *most* of it was a comparison of the veracity of those translations "set forth by men of our profession" (i.e. Valla, Valera, Olivetan, Luther, Calvin, Coverdale, et al.) *VERSUS* those translations from Vaticanus and other Catholic manuscripts! The very readings which the KJV translators called error are those *Vaticanus* (B) readings (mostly omissions) now seen in the NIV, NASB, and others. Of such readings, text types and versions, the KJV Translators said,

"[O]ur adversaries do make so many and so various editions themselves, and do err so much. . ."

They precede this by saying, "the worst of ours far better than their authentic vulgar [Vulgate]. . ." They note, "alterations have they made. . . of their Latin Translations. . . Neither was there this chopping and changing in more ancient times only, but also of late:"

No, Mr. Hunt, the KJV Translators NEVER condoned the readings or omissions now seen in new versions, in fact, they wrote nearly 10,000 words

(*To the Readers*) noting how *other* versions "darken the sense." At the close, they note, "Many other things we might give you **WARNING** of. . ."

Lastly, Hunt exposes his lack of background in the subject. Referring to the rendering of 2 Peter 1:1 in the NIV and NASB (our God and Savior Jesus Christ"), Hunt mistakenly comments,

"Actually that's what the Textus Receptus says in the Greek—the KJV translators simply made a mistake."

Hunt naively assumes that Berry's Text of Stephens (1550) is the *Textus Receptus*. The rendering "our Saviour" **IS IN THE TEXTUS RECEPTUS**. The Elzevir Text "is the one often called the *Received Text* or Textus Receptus. . . It is the text commonly reprinted on the Continent." This is addressed in Berry's Interlinear (Introduction, p. ii). The actual *Receptus* reading IS listed on page 602 as "our Saviour" in note g. Both the Elzevirs and the KJV Translators were following 'a bit' more manuscript and version data than accountants like Hunt can pick up at the 'bookstore'. ◇

DOUBTING THOMAS

Robert Thomas, an NASB editor, wrote a review for John MacArthur's *Master's Seminary Journal*. It's frightening to find a purveyor of such *misinformation*, counted among bible translators. Such *untruths* as my having "degrees in architectural and structural engineering, who lives in Ravenna, Ohio," begin his downhill course. He slides past *all* of the incontrovertible documentation in the book. He tries to snowball a few flakes into a storm of protest, but they melt in his handling.

DOUBTING THOMAS

"New Age terminology related to today's New Age movement [viz. the term 'new age' itself] was entirely unknown at that point in history." [Westcott's time]

———— FACT ————

Both the term 'new age' and the movement itself preceded Westcott. The early origins of the term and its underlying philosophies are seen in books by New Agers themselves or Christian experts like Marrs, Kirban, Hutchings, Barela, Pride, Hocking and Ravenhill, **ALL** of whom have recommended the

book *New Age Bible Versions*.

DOUBTING THOMAS

"The contents of the letter give no indication of Westcott's being a spiritualist."

———— FACT ————

It slowly becomes apparent that doubting Thomas wasn't all there when the facts were presented. He pretends she is "building her proof for labeling him 'a Spiritualist'...on an excerpt..." He evidently skipped over many pages and quotes which prove Westcott was a spiritualist, the most pointed of those, by his OWN SON, said he quit the Ghostly Guild but "NOT" because he lacked "faith in what, for lack of a better name, one must call Spiritualism..."

DOUBTING THOMAS

"These hardly tie him to Satan."

———— FACT ————

Men like Thomas, who wince when juxtaposing Westcott and Satan or the NASB and the New Age, do so because they have read so narrowly. Thomas sees as innocent Westcott and his Hermes Club's research into the "Eleatic School of Philosophy," not knowing that it was a school of radical monism holding that all that is true is a static plenum of Being; its teaching of the coalescence of existence and thought is not only reminiscent of Goethe and Spinoza, but was no doubt the foundation for Westcott's 'one life' philosophy. It is not within the scope of this response to give Thomas a primer in Classical Theology; if he will study the Hermes Club's subjects of interest (viz. the Funeral Ceremonies of the Romans, Theramenes et al.) he will find the very paganism and "phi-

losophy" the scriptures tell us to avoid (Col. 2:8). How can one be a "man of God," as Thomas describes Westcott, and disobey the commands of scripture?

DOUBTING THOMAS

"If she had aimed for accurate representation, she would have noted that Westcott's statement is probing how to deal most effectively with Mr. Maurice's inadequate view of the Atonement."

———— FACT ————

Thomas may quarrel with Maurice and find his views "inadequate," but Westcott and Hort did not. Maurice was dismissed from his professorship for his heresy (found in letters between he and Hort); Westcott and Hort did not want their sympathies with him and his views broadly known, lest they too lose their jobs. Princeton University Press' recent book, by Peter Jones, states, "Westcott was a Maurician through and through" (p. 179). Thomas' narrow understanding of the debate is shown to be wrong, as both *The Encyclopedia of Religion and Ethics* and the *Encyclopedia Britannica* (1911) speak of Westcott's sympathies with Maurician philosophy. Hort denied the Atonement, flatly; his comments regarding it are cited in the book and his *Life and Letters*.

DOUBTING THOMAS

"Logsdon's only tie to the NASB was his personal friendship with Dewey Lockman."

———— FACT ————

Letters and documents on Lockman Foundation stationary document that Logsdon was a translator for the Lockman Foundation and wrote the

entire preface, seen today in the NASB.

A tape recorded testimony of Logsdon himself, discussing his foundational and pivotal role in the NASB, is available through the catalogue of A.V. Publications. Thomas overlooked *one* word, which lets the cat out of the bag, in *his own* statements regarding Logsdon. Thomas said Logsdon's letter denouncing the NASB, read at the meeting of the Editorial Board of the Lockman Foundation, was "declaring his desire not to have any **FURTHER** association with the NASB." Why would Lockman read a personal friend's letter, who really had NO association with the NASB. If you hear Logsdon's *own* words on tape, you will know why they are shuddering and trying to rewrite history.

Thomas' article, *The King James Controversy*, written for MacArthur's *Masterpiece* magazine (Jan./Feb. 1990) intertwines fact and fantasy like the ivy which slowly surrounds the walls and halls of many formerly sound schools. Ivy league schools like Princeton began with fiery preachers like Jonathan Edwards; when Hodge, Machen, and Warfield brought in 'textual criticism', it "choked the word." Thomas' notion that the Byzantine text-type "did not exist before the fourth century" and "the earliest church father to use a Byzantine text in his quote...lived in the late fourth century" show he has not kept up with the literature in his field since the papyri have been thoroughly sifted and analyzed (1970-1990). Neither is he versed in the findings of the recent collations of early church fathers. Out-of-date professors are plentiful at **any** college or seminary.





The Researcher (a now defunct newsletter promoting the work of Bob Morey) printed a critique of *New Age Bible Versions*. Hunt, the Christian and Missionary Alliance churches and others have leaned heavily on this rubber crutch. After publishing his error and sophistry ladden 'critique', Morey lost the financial backers for this newsletter and lost 13 of the 14 radio stations on which his program was aired. Morey's mordacious tone must shock the air waves like Webster's "voracious" moray eel. Floods of callers to the widely syndicated radio program, *Crosstalk*, protested his fierce, unchristian tone and slanderous remarks about the KJV and *New Age Bible Versions*, forcing the stations to cancel the scheduled replaying of his interview. A similar incident on WIXL in Texas prompted the station owner to permanently cancel the sponsoring program.

Morey has not devoted years of his career to a full collation of new versions, but has written books discussing unrelated topics like Freemasonry and the Muslim religion. As a result, his review interlaces pseudo-scholarship with lies—a pattern often used by the cults to "deceive the hearts of the simple." Morey's beliefs, and those of the book's other critic, Jim White, are that of the reformed school. It denies truths held by most Christians, such as 1.) one must, by an act of free will, believe on the Lord Jesus Christ to be saved and 2.) bible prophecy points to a time of tribulation, a coming antichrist, followed by the second coming of Christ and the millennial kingdom. Books like *New Age Bible Versions*, which affirm such beliefs, are

Morey's Lie #1:

"[H]er so-called documentation is incomplete, erroneous, or misleading. . . one clear example is found on page 2 where she quotes from Dr. Ed Palmer (n.2) and from Dr. Ken Baker [sic] (n.3) but then attributes both quotes to Palmer. . . Ken Baker [sic] is correct when he says that there are only a few verses in the New Testament which directly state that Jesus is God."

bound to receive a biased review.

Truth:

Morey is lying and has apparently never seen the reference books under question, *both* quotes ARE from Edwin Palmer (n.2 & n.3). Dr. Ken Barker (whom Morey called Baker) never said the quote Morey attributes to him. Palmer said it in chapter 14, p. 143 of *The NIV: The Making of a Contemporary Translation*, just as my footnotes indicate. Ken Barker was the book's editor; Morey evidently didn't get much past the cover. His "clear" example of "erroneous" documentation is 100% FALSE. His newsletter, *The Researcher*, was misnamed, to say the least.

New Age Bible Versions documents scores of places in which new versions deny that Jesus is God. Palmer's NIV does it dozens of times. Had he rendered these verses as strongly as the KJV does, he could not say there were "few clear and decisive texts that declare that Jesus is God." (I Tim. 3:16 is just one of many examples.) Palmer thinks John 1:18 is "one of those few clear and decisive texts that declare that Jesus is God," but only if the verse is rendered "begotten God" (NASB) or "One and Only" (NIV). Actually, the NASB presents an inferior, created

"God," not co-eternal with the Father. The NIV says nothing about Jesus Christ here. Only the KJV's "begotten Son" presents Jesus Christ as "equal with God" as stated in John 5:17-26.

When Morey's footnotes are checked, they seldom prove his point at all.

Morey's Lie #2:

"Erasmus was into the occult."⁴ (Colin Wilson, *The Occult*, (New York: Random House, 1971), p. 242.)

Truth:

Page 242 of *The Occult* never mentions Erasmus, or any occult involvement by him. It is about the occultism of Peracelus, a medical doctor!

Morey's Misrepresentation #1:

"Erasmus started liberalism. Erasmus' religion was New Age." (*The Encyclopedia of Philosophy*, New York: Macmillan, 1972) 111:42)

Truth:

The Encyclopedia of Philosophy describes Michael Servetus as "liberal," not Erasmus. In fact, it actually says, "Thus Erasmus, who was essentially conservative by nature. . ." It *never* uses the term "New Age" to describe Erasmus, nor does it equate *any* New Age-like philosophies to him. The quote Morey contrived to imply this—when seen in its entirety—gives the distinct impression that Erasmus was a devout Christian.

Morey's Misrepresentation

"his philosophy of Christ. . . was nondoctrinal religion, a religion without theology. . . This outlook had a great impact on the most liberal reformers and the nondoctrinal mystics."

Actual Quote

"In place of the philosophical and theological systems of the time, Erasmus set forth his 'philosophy of Christ,' to be arrived at by pious study rather than disputations. This 'philosophy' was supposed to represent the simple message of Christianity in its spirit rather than its letter; it was a message to be lived, not to be formulated in abstract systems. It was a nondoctrinal religion, a religion without theology, which could be approached through the early Church Fathers and the morality of the New Testament but not through the morass of distinctions, terminology, and theory built up in the Middle Ages. This outlook had a great impact on the most liberal reformers and nondoctrinal mystics." (p. 43)

Morey also claims Erasmus "was opposed to evangelical Christianity," yet his own reference, *The Encyclopedia of Philosophy*, actually describes Erasmus' "appeal for a return to the simple spirit of Christianity."

Morey says Erasmus "was a Roman Catholic," yet neglects to inform his readers that, like Luther, he died *outside* of the Catholic church (Schaff, *History*) and wrote "biting and satirical attacks on the church." These put his books on the *Catholic Index of Forbidden Books*. "Erasmus saw the Church of Rome as fossilized," adds the *Encyclopedia*. Morey says Erasmus "had a bad character," yet his own reference book actually calls Erasmus "pious".

The Encyclopedia Britannica (1958) which Morey pretends presents Erasmus as a man consumed with "magic," actually says "In the mind of Erasmus there were no metaphysical inclinations;" his writing was "a plea for a return to the source of Christianity in its primitive simplicity. . . he would return to the Bible. . ." The current 15th edition of the *Britannica* quotes Erasmus as saying, "If the Gospel were truly preached, the Christian people would be spared many wars." (p. 490) In Erasmus' *Handbook of a*

Christian Knight, he urged readers to "inject into the vitals" the teachings of Christ by studying and meditating on the Scriptures." (p. 489) Please read the *Encyclopedia Britannica* for yourself and compare it to the picture Morey paints of Erasmus.

Not only does Morey misrepresent *his own sources* on Erasmus, but the parallels he establishes to disprove *New Age Bible Versions* rely heavily on sophistic arguments devoid of logic and truth. Note some of the invalid parallels he tries to create:

A lesbian was involved in the production of the NIV. It is therefore a "queer" Bible.	King James was a homosexual, the KJV is thus a "queer" Bible.
Some modern translators were members of a non-Christian church.	King James was a crypto-Roman Catholic.

Such comparisons are invalid for the following reasons.

- 1.) King James was *not* a translator!
- 2.) Morey cites *no* primary sources (ie. quotes from James himself) to prove that he was a homosexual; Morey gives no examples of a pro-homosexual imprint on the KJV.
- 3.) *New Age Bible Versions* cites *numerous* verses where new versions omit the censure of homosexual acts. The book also documents the homosexuality of NIV Consultant Virginia Mollenkott, using *her own* books.
- 4.) Morey invents rude phrases like "queer" Bible, a term which *New Age Bible Versions* never uses.
- 5.) History proves King James I was *anything* but a homosexual or a secret Roman Catholic. The Roman Catholic Church had controlled England through Mary I who "became known as 'Bloody Mary' because of the bitter persecution she caused Protestants." Her predecessors, Elizabeth I and King James I, were responsible for "freeing it from Roman Catholic control." (*World Book*

Encyclopedia, 1961, Vol. 5, p. 187, Vol. 12, p. 192, Vol. 10, p. 21) Because of James' anti-Catholic stance, Jesuit Henry Garnet and seven co-conspirators tried to kill him, hiding thirty-six barrels of gunpowder in the basement of Parliament. Because this "Gunpowder Plot of 1605" failed to return the throne to Catholic control, the typical slander campaign followed. Twenty-five years after the death of James, Anthony Weldon, whom James had removed from the court, swore vengeance. Dr. Sam Gipp, author of the recent book *Reading and Understanding the Variations Between the Critical Apparatuses of Nestles' 25th and 26th Editions of the Novum Testamentum Graece* writes,

The report was largely ignored since there were still enough people alive who knew it wasn't true. In fact, it lay dormant for years, until recently when it was picked up by Christians who hoped that vilifying King James would tarnish the Bible that bears his name. . . Weldon's false account is being largely ignored by the majority of Christians with the exception of those with an ulterior motive, such as its author had.

The KJV Dedication, written by the King James translators and printed in the front pages of many current editions of the KJV, shows the high regard Christians had for King James. It refers to him as "defender of the faith" whose "very name is precious among them." It refers to "the zeal of your majesty toward the house of God. . . [his] writing in defence of the truth. . . frequenting the house of God, by hearing the Word preached, by cherishing the teachers thereof, by caring for the Church as a most tender and loving nursing father."

The false notion that James was favorable to Roman Catholicism is dissolved by the Dedication. It says that King James and his "defence of the truth" was "such a blow to that Man of Sin [the Pope] as will not be healed." (Incidentally the Reformers always used the term 'Man of Sin' to identify the Catholic Pope. Recent printings of the Dedication by Zondervan and other publishers have fraudulently misrepresented the translator's text and no longer print 'Man of Sin' as a proper name.)

Morey pretends *New Age Bible Versions'* conclusions rest solely upon the discovered heresies and liberal theology held by the framers of the new versions. He neglects to tell his readers that to this, the book adds 600 pages of evidence proving that the KJV relies upon: 1.) earlier and better manuscripts, versions, and patristic evidence, 2.) stronger internal and external evidence, 3.) *easier* to read vocabulary, and 4.) readings which do *not* give support to humanistic, New Age, or cultic theologies, nor water down the distinctives of historic Christianity.

MOREY'S STORIES

Morey, like McMahon, must *change*, misquote, and misrepresent what the book says to make a case against it. Are these men liars or careless readers—Don Quixotes, mistaking windmills for giants and flocks of sheep for armies?

MISQUOTATION

"She even makes the absurd statement that the five points of Calvinism 'form a Satanic pentagram'. Thus she condemns all Calvinistic theologians."

ACTUAL QUOTE

"**Palmer** devoted an entire chapter in **his book**, *The Five Points of Calvinism*, to disprove the idea that man still has the ability to ask God's help for salvation." **His** "Five Points" form a Satanic pentagram. **His book** is so irrational that he is periodically forced to interrupt himself with comments like, '. . . as contradictory as that may seem.'"

The phrase "His 'Five Points'" obviously refers to **Palmer's** book and **his distorted** interpretation of Calvin's theology. The sentence which precedes *and* follows it refers to "his book." The capitalization and quote marks for 'Five Points' is another indicator that the aforementioned book title is being referred to. How does *one* book's distorted hyper-Calvanistic interpretation condemn all Calvinists? Palmer ascertains that "the mistake of a pianist while playing—even sin" is foreordained by God. (pp. 90, 92)

This denial of any free-will does put Palmer in agreement with Arjina in the Hindu *Bhagvad-Gita*, which sees man as "extremely passive." It does *not* put him in agreement with John Bunyan, Charles Spurgeon, and the other men Morey cites.

Morey pretends the book "viciously attacks" men as "heretics," citing its pp. 303, 608-609 as evidence. The word he cites in quotes—heretic—occurs nowhere on those pages. Those in disagreement with the author *were identified* on those pages as "friends. . .brethren" (p. 303) and "Christians" (pp. 608-609). I challenge anyone to identify any 'vicious' usage on his cited pages.

MISQUOTATION	ACTUAL QUOTE
"heretics. . .pp. 303, 608-609"	"friends. . .brethren" (p. 303) "Christians" (p. 608-609)

THE BLIND LEAD THE BLIND

Morey's Misrepresentation:
"The words 'He', 'Him', 'His' and, in particular, 'One' reveal a New Age plot. . .The KJV capitalizes the word 'One' dozens of times (Ps. 16:10, etc.).

Truth:

New Age Bible Versions objects to new versions' substitution of impersonal, non-specific pronouns for the specific *Christian* personal names of Jesus, Christ and God—particularly since almost all Greek manuscripts read as the KJV does. Note the following examples.

NIV, NASB, et al.	KJV
I can do everything through Him who strengthens me.	I can do all things through Christ which strengtheneth me. Phil. 4:13
He who was revealed in the flesh.	God was manifest in the flesh. Tim. 3:16

Morey must hope his readers will *never* look up his example, Ps. 16:10 in a KJV; it refers to the '**Holy One**' not the 'One'. (This criticism was discussed in the earlier analysis of McMahon's critique.) McMahon actually relied on Morey here, as evidenced by his use of identical wording and *repetition* of the *same* error.

"And if the blind lead the blind, both shall fall into the ditch." Matt. 15:14

Misrepresentation:
"All those who have worked on modern translations. . .are part of a New Age conspiracy. . .The goal of all new translations is to replace Christ with Anti-Christ."

Truth:

No where in the book does it state that *ALL* translators, or even *MOST* translators, are New Agers or a part of a conscious conspiracy. In fact, chapter 29 'The Scribes,' which introduces the section on new version editors, says they are "*unconsciously*" (p. 393) involved. Westcott and Hort say their corrupt Greek text is being received by "rational men [who] are being **un-awares** acted upon." **Bold** and *italic* type were used in the book to emphasize these words. Morey slanderously lumps *all* editors together, ignoring the book's admonition that some are indeed "good men", "Christians", and "saved." (p. 393) The handful, out of the thousands of new version editors, who *are* quoted and discussed in the charts and book, are never listed as "New Agers" or "Luciferians", but as "New Version Editors."

The *goal* of many translators was much like that of Uzzah—to help God out—"as though he needed anything" (Acts 17:25).

"Uzzah put forth his hand to the ark of God and took hold of it; for the oxen shook it. And the anger of the LORD was kindled against Uzzah. And God smote him there for his error; and he died by the ark of God." 2 Sam. 6:6

"They shall not touch any holy thing" (Numbers 4:15), even if it *looks* like God needs help. The "holy scriptures" (2 Tim. 3:15) are not to be tampered with without judgement (Rev. 22:18,19). Uzzah "took" (2

Sam. 6:9), Eve "took" (Gen. 3:6) and new versions editors "take away from the words of the book" (Rev. 22:18). Uzzah's sin brought 'fear' (2 Sam. 6:9); Eve "was afraid" (Gen. 3:10) and Dr. Franklin Logsdon, author of the preface to the NASB, said, "I'm afraid." Uzzah dies, Eve dies, and Dr. Logsdon died. Their GOALS were good—in their eyes—the RESULT was evil.

The editors' seeds of pride have been blown into enemy territory by a gale force wind from the publishers' purse; these tares take root and grow in today's careless church which mistakes media for *manna* and good intentions for obedience and good results. The adage, 'Sin will take you farther than you want to go', describes the situation well. New version editors, desiring, *like Eve*, "to make one wise" have aided and abetted the adversary "the dragon, that old serpent, which is the Devil" (Rev. 20:2). Were they "consciously" trying to aid anti-Christ? Rev. 20:10 says, "The devil. . . **DECEIVED** them." How? "The pride of thine heart hath deceived thee" (Obad. 3). Who is the 'king over all the children of pride? Job 41:34 identifies him as the fire breathing dragon. The *final* false bible which will allow worship of the dragon (Rev. 13) will be the "bundle" of accumulated hay and stubble harvested from the multiplied seeds of pride and disobedience sown down through the centuries, "while men slept." (Matt. 13:25)

"Her wise men. . . shall sleep a perpetual sleep, and not wake, saith the King whose name is the LORD of hosts."
Jer. 51:57

ARCHAIC SCHOLARSHIP

Morey's review is accompanied by an article entitled "How We Got Our Bible." It rings like a page out of his *old* college textbook. Whoops. . . It's his father's textbook! His footnote source is the 1937 *General Biblical Introduction* by H.S. Miller. In fact, *all* of his footnotes cite works which are at least 13 years old, the average date being 1955—at least 40 years old. Because he has *not* remained current in his study of the recent papyrological collations or literature and theories in the field of textual criticism, he must repeat the out-dated *ad hominem* attacks on Erasmus or King James.

Let's look at a few samples of the out-dated information he is passing along.

Morey's Out-Of-Date Story:

"[There are] only 1,700 Old Testament MS. . . Nearly all are quite late and date from the Middle Ages (1000) AD."

Morey missed the phenomenal 1990 discovery by Malachi Beit-Arieh, Director of the National Jewish Archives, of an **ADDITIONAL** 2,500 codices in the Leningrad Museum,—*all* dating **BEFORE** 1100 AD. James Sanders, Ph.D., founder of the Ancient Biblical Manuscript Center in Claremont, California, said, "It's a bit like discovering Qumram Cave 12. To me it's just astounding."

Morey missed the mark by several **THOUSAND** manuscripts.

Morey's Out-Of-Date Story:

"Only 13 errors happened."

Fact:

Dr. Burrows, the man who originally asserted that the 13 differences between the traditional Masoretic Text of Isaiah and the Dead Sea Scrolls were *errors*, has since **RECENTED**. He said the RSV should never have followed the Scrolls.

Morey's Out-Of-Date Story:

"Only about 50 readings are problematic and all of them would fit on one page."

A full collation of the Greek editions underlying most modern translations reveals that they differ from the Greek Text underlying the KJV in 9,970 of the 140,521 words. This 7% change would cover 45 pages of text—not as Morey claimed—1 page. Of these differences nearly 3,600 are omissions; it's a much shorter Greek text. This includes the omission of 20 (Nestles 23rd) and 17 (UBS 3rd) *whole* verses. In another 3,146 places, a completely different Greek word is used (not just a difference in spelling).

In addition to the 7% difference in underlying Greek texts, new versions use 'Dynamic Equivalencies'. These are word changes which occur in **NO** Greek or Hebrew text. The NASB uses about 4,000 and the NKJV used about 2,000. The NIV uses 6,653. This amounts to almost 4% **MORE**.

The NIV has 64,098 less words than the KJV. This omission of approximately 10% of the bible—reduces a typical 1,700 page bible by 170 pages, *not* 1 page.

Thine enemies shall be
found liars. DEUT 33:29



The TOTAL alterations to the text by far and away exceed Morey's one page. *New Age Bible Versions* proves that the changes are "problematic".

Morey's Out-Of-Date Story:

"When in doubt about a text, we have a wealth of resources to consult."

When these resources *are* consulted (the manuscripts, the Fathers, the lectionaries, and the Versions), they agree with the readings in the *Authorized King James Version*. Morey, however, "consults" only his *critical apparatus*, which includes only 7% of the cursives, .02% of the lectionaries, 24% of the Fathers, and 33% of the Versions. The *critical apparatus* in his *Hodges-Farstad Majority Text* is based on ONLY 414 MS of the over 5,000 MS.

Morey's favorite, the NASB, "does not reflect the impact of the latest available manuscripts." (Comfort, *Early Manuscripts and Modern Translations of the New Testament*, p. 195). For example, the NASB's reading in Luke 24:51, 52 omits the ascension and diety of Christ by dropping the critical words "and carried up into heaven. And they worshipped him."

Apocalypse, London: Quaritch, Vol. 1, pp. 474-77; Vol. 2, pp. 454, 635.)

Erasmus' text was the culmination of his lifelong laborious study of scripture citations from the early church fathers and versions. Because of his thorough study, time has proven *his* word choices to be correct. Even *new* versions copy his ending to Rev. 22 for the most part. The majority of *Greek* manuscripts now prove correct his choice of the words "Christ" (Rev. 22:21) and "that do his commandments" (Rev. 22:14).

Morey's Straw Man:

"Some have argued that these originals still exist."

OMIT: Luke 24:52	INCLUDE: Luke 24:52
D	P75, Aleph ^c (both earlier than D), A, B, C, K, L, W, X, Delta, Pi, Psi, 063, f1, f13, 28, 33, 565, 700, 892, 1009, 1010, 1071, 1079, 1716, 1230, 1241, 1242, 1253, 1344, 1365, 1546, 1646, 2148, 2174. It is also in Tatian's 2nd century Distessaron. Additionally, Luke's opening statement in Acts says he included the ascension in his Gospel.

Fact:

Morey spends half of a page tearing down an argument which no one holds. In eight years of researching this subject, I have never heard of anyone who holds this belief. He is misrepresenting those who believe in *preservation*. No one who believes in the preservation of scriptures (Ps. 12:5,6 et al.) believes the original *manuscripts* still exist somewhere. Those who believe in preservation hold the biblical view that "The grass withereth. . . But the word of the Lord endureth for ever." (I Peter 1:25). The words are preserved—not the paper (papyri is *grass*!). Morey *cannot* present any convincing arguments against the scores of verses which say God will preserve his word. His only match is a straw opponent.

An examination of the "wealth of resources" reveals that Morey's NASB omitted "And they worshipped him" based on MS D, a *late* and notoriously corrupt manuscript. The KJV follows the *earliest* and greatest number of manuscripts.

Morey's Out-Of-Date Story:

"Since none of his [Erasmus] manuscripts had the last of Rev. 22, he translated it from the Latin into Greek."

Truth:

Herman Hoskier, one of the few men who ever did a full collation of the manuscripts for Revelation, disputes Morey's claim, affirming that Erasmus used *Greek* MS 141 (2049). (See Hoskier, Herman, *Concerning the Text of the*

We are sad to report that since Morey began attacking the KJV and the book *New Age Bible Versions*, he has not only lost his newsletter and

radio ministry, but exposure of "mismanagement of ministry funds and resources" and "a lawsuit" are bringing what Mr. Morey calls a "trial by fire." (Fall, 1994 letter to his mailing list). Let us pray for this man as the Lord chastens him in love. ◇

MANY DECEIVE MANY

A monumental campaign of deception is underway, headed by "Satan which deceiveth the whole world" (Rev. 12:9). The Lord said "many deceivers" (2 John 7) "shall deceive many" (Matt. 24:11) "by good words and fair speeches" (Rom. 16:18). No doubt many new version advocates will feel compelled to defend their use of new versions and will raise questions or say maligning words about the *Authorized King James Version* or exposes like *New Age Bible Versions*. When the inevitable questions come (from the serpent, inventor of the *first* question--Gen. 3:1), deception can be avoided by following the good Shepherd's guidelines. A few include:

1. **"Let him ask of God."** (James 1:5) Pray for wisdom.
2. **"Prove all things."** (I Thess. 5:21) Require *proof* and documentation from primary sources of any allegations. The "grievous complaints" and accusation leveled against Paul failed when proof was required (Acts 24:13, 25:7).
3. **"Let no man deceive you with vain words."** (Eph. 5:6) Beware when critics draw attention *away* from actual scriptural comparisons (ie. KJV vs. NIV)--the real issue--and on to tangential *side* issues.
4. **"Deceive not with thy lips"** (Prov. 24:28). "Whatsoever a man soweth **that** shall he also reap" (Gal. 6:7). If a Christian has lied, he can expect to be lied to, unknowingly. "A liar giveth ear to a naughty tongue" (Prov. 17:4). This sequence of events, "deceiving and being deceived," is described in 2 Tim. 3:13.
5. **"Keep yourself from idols"** (I John 5:21). Ezekiel 14:1-11 and II Chron. 18:18-22 reveal that God will allow his people to be deceived if they have "unrighteousness" or "idols in their hearts".

Son of man, these men have set up their idols in their heart. . .should I be inquired of at all by them? . . .I the LORD have deceived that prophet. Ez. 14:3,9
And for this cause God shall send them strong delusion, that they should believe a lie: That they might be damned who believe no the truth, but had pleasure in unrighteousness. 2 Thess. 2:11,12; also see John 3:20,21

A wicked doer give heed to false lips. Prov. 17:4

For there must be also heresies among you, that they which are approved may be made manifest among you. I Cor. 11:19

O MADMEN

Jeremiah 48:2

"O thou deceitful tongue" Ps. 52:4

"[H]e that regardeth the clouds shall not reap." Eccl. 11:4

Another David whose spiritual adulteries "help the ungodly" (II Chron. 19:2 and II Sam. 12:14) is David Cloud. Like a thundercloud, his critique of the book is more noise than substance—simply another nebulous attempt to obscure the light. His torrential downpour of rhetoric, when examined, is as vaporous as a fog cloud. The KJV's Dedication, written by the translators, identifies the *two* types of men who hurl "bitter censures and uncharitable imputations."

"So that if, on the one side, we shall be traduced by **Popish persons** at home or abroad who therefore will malign us, because we are poor instruments to make God's holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness,"

"[O]r if, on the other side, we shall be maligned by **self-conceited brethren**, who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their own anvil. . ."

Cloud has hammered a framed picture of *himself*—his final authority—above the altar of his opinion, his newsletter.

SAUL SYNDROME

Cloud, like King Saul, has warred against "thousands" of Christ's foes, but God used the *little* shepherd to kill the giant and go on to thwart "ten thousands" (I Sam. 18:7). Driven by envy, "Saul sought to smite him" "without a cause" (I Sam. 19:10).

God commanded Saul to "utterly destroy" the enemy of God "and fight against them until they be utterly consumed" (I Sam. 15:18). Saul was unwilling to be a part of such "extremism", as Cloud calls it (p. 12). Saul thought certainly God could use "the best of" it "and all that was good and would not utterly destroy them: but everything that was vile and refuse, that they destroyed utterly" (I Sam. 15:9).

Cloud confessed in a personal letter to me (Letter dated June 12, 1994, p. 6) that in India he had used, "a Westcott-Hort Bible; it was a modern version; yet God used the truth in that Bible. . ." Like Saul, Cloud thought he could *use* the "good" in it and discard the vile.

Neither Saul's "stature" (I Sam. 16:7), nor Cloud's boasting (Rom. 1:30) about his "respected" stature (p. 2), can compensate for their lack of child-like obedience. When Saul "wast little in thine own sight" (I Sam. 15:17),

he "cut off those that have familiar spirits." However, his envy of David found him finally consorting with such spirits (I Sam. 28:9). Cloud too is now consorting with the spirit of compromise; a spirit he had "cut off" earlier.

He boasted to me that his "Westcott-Hort Bible" was used "to build a **solid**, self-governing, self-supporting, self-propagating New Testament church" (p. 6). Yet in his earlier days he said "this very Bible has been one of the root causes for the great **weakness** and confusion which exists among many Nepali churches to this hour" (Cloud, *Is the English Language Provincial?*, p. 22). Was the church it built "solid" or weak? The terms are contradictory and mutually exclusive.

CLOUD'S "MISQUOTING AND POOR DOCUMENTA- TION"

— 1 —

Cloud begins his critique shadow-boxing with his own imagination.

"It would **appear** from the quote that Palmer is questioning the deity of Christ. . . Palmer does believe that Jesus Christ is God and Mrs. Riplinger slanders him. . ."

Cloud joins those few careless readers who mistake their own poor reading comprehension skills for error on the part of the material they are reading. Cloud's claim that "Riplinger slanders him" is preposterous; Cloud was forced to say "It would appear. . ." because the book doesn't "say" what Cloud is surmising. He must lie about

the book to criticize it. Cloud IGNORES the majority of the sentence, “Few clear and decisive texts” and only sees the “Jesus is God” portion. As stated in the book—it is heretical to believe that the bible only has a *few* TEXTS relating to Christ’s deity. Even John said the reason the New Testament was written was to show who Jesus Christ is.

“But these are written that ye might believe that Jesus is the Christ, the Son of God. . .” John 20:31

Palmer’s NIV omits *many* of these texts and, as a consequence, he can find only a *few*. (“Christ” is omitted 43 times; “Son of God” is also omitted *many* times.)

Furthermore, Cloud used this quote to document alleged “misquotations” in the book. The typographical error (substituting “say” for “that declare”) does not affect the meaning of the sentence. BUT Cloud’s citation of the quote is a MISQUOTATION that *does* affect the meaning. Cloud says,

CLOUD’S MISCITATION

ACTUAL QUOTE

“It calls **John** ‘Son’, whereas it should have called him God.”

“It calls Jesus ‘Son’, whereas it should have called him God.”

Is Cloud trying to misrepresent Palmer? Does Cloud think John is God? Of course not—all writers, proofreaders, and typesetters are subject to error. But to turn Cloud’s reaction back on himself I would have to blather: “But it is also wrong to misquote him and to have him say something that he does not say, particularly when someone puts heresy in his mouth that he does not believe” (Cloud, p.4).

I put no heresy in Palmer’s mouth. Cloud however, did. *Touché*.

Cloud has four such transcriptional errors in his 13 page critique. At that rate, if he had written a 700 page book, like *New Age Bible Versions*, he would have 220 pages with errors—one error every three pages. Would this not fulfill his criterion for “frequent error”?

2

Cloud’s second venture into the ring finds him sparring, “as one that beateth the air” (I Cor. 9:27). He tries to pretend the NIV and its editors do not support “non-literal translations in general.” To do this he will have to ignore the **6,149** instances in which the NIV completely ignores the Hebrew or Greek word and instead introduces an interpolation. (Webster’s: “To alter or corrupt, as a text, by inserting new or foreign matter.”) Scholars are very aware of this; the *Harvard Theological Review’s* article, “The New International Version and the Prologue of John” by E.L. Miller (July-October 1979: 310) criticizes the NIV, exactly as I do, for its “interpretational intrusions.”

An ENTIRE chapter was included in *The NIV: The Making of a Contemporary Translation*, to defend the NIV’s use of non-literal translations. Its

author Herbert Wolf entitled it, “When Literal is Not Accurate.” He admits that “a number of observers have criticized the less literal approach of the NIV” (p. 128). *New Age Bible Versions* is not alone.

Wolf admits that “at times the NIV translators have been guilty of reading something into the text. . .” However he gives as many examples as can fit in his 10 page chapter, of the THOUSANDS UPON THOUSANDS of good instances (in his opinion) in which the editor’s *ideas* are substituted for what the text *says*. (For a detailed list see D.A. Waite’s *The New International Version: Weighed in the Balance*.)

Cloud quotes a small portion of Wolf’s article, leading his reader to believe that Wolf only supports non-literal translation in “the book of Proverbs” in certain instances. However Wolf’s ENTIRE CHAPTER was written to defend non-literal translations *all over the bible*, in instance after instance—6,000 PLUS.

Cloud defends Wolf’s substitution of the word “prosperity” for the Hebrew word for “righteousness.” Cloud quotes Wolf as saying “In [Proverbs] 8:18 *tsedeqah* [righteousness] is linked with riches. . .”

BUT Wolf and his NIV OMIT THE LINK—“RIGHTEOUSNESS” IS COMPLETELY OMITTED HERE IN THE NIV and Wolf applauds this. Cloud says, “He is correct in what he said.”

righteousness

NIV	KJV
With me are riches and honour, enduring wealth and prosperity	Riches and honour are with me; yea durable riches and righteous- ness Prov. 8:18
He who pursues righteousness and love finds life and prosperity and honor.	He that followeth after righteous- ness and mercy findeth life, right- eousness , and honour. Prov. 21:21

The Hebrew word occurring 3 times in these texts is *tsedaqah*. The NIV correctly translates it in the 4th word in verse 21. It means RIGHTEOUSNESS all through the entire bible and would mean righteousness to any Hebrew to whom it was spoken.

Webster's synonym for "righteousness" is HOLY; its synonym for prosperity is LUCKY. Cloud hopes he's LUCKY and none of his readers actually look up Wolf's article or the verses under discussion. He is certainly not RIGHTEOUS in saying, "it is wrong to put words in a man's mouth that he has not said." He makes this lying assertion—then gives no proof that *New Age Bible Versions* does this. Cloud will be LUCKY if God doesn't strike him dead. Lying Christians have met this fate before (Acts 5:5,10).

I must commend those, like Cloud, who are not aware that the 'new' Christianity has substituted the prosperity gospel for holiness and righteousness. They must not own a TV.

— 3 —

But I will give an 'instant replay' of this gospel for those who have no TV's. Cloud says (p. 5),

"New Versions [plural] do not support such a reading. Only one New Version [singular] I could find has the reading Mrs. Riplinger cites and that is the

NASB. . ."

Au contraire. Note just a few of the following:

"[R]eligion does make a man very rich." *Today's English Version*

"[R]eligion does yield high dividends." *New English Bible*

"Religion, of course, does bring large profits." *Jerusalem Bible*

"Serving God does make us very rich." *New Century Version*

"Serving God makes a person very rich." *Everyday Bible*

"A devout life does bring wealth." *The Message*

There are varying degrees of distortion in the new versions but the KJV reading gives NO room for misinterpretation. How different these are from the KJV's:

"But godliness with contentment is great gain." (I Tim. 6:6)

The KJV says that godliness *with* contentment is GAIN. The RSV, NASB, JB and NEB *move* the prepositional phrase, relating to content-

ment, to the end of the sentence, with "contentment" no longer a modifier and qualifier of godliness.

— 4 —

Riplinger says, "NIV editor Larry Walker admits that '[S]ome Bible characters appear to have disappeared from the text.' Is it any wonder since Westcott said, 'David is not a chronological person.' This is an amazingly erroneous connection.

Being an Old Testament scholar, Walker was very aware that *the* two main O.T. characters, Jehovah and Lucifer, have both been completely omitted in new versions. Pages 48-50 of *New Age Bible Versions* documents that Lucifer has been omitted because most scholars believe he is "not a chronological person"! New versions cast doubt on the historical accuracy of people and events traditionally held.

New versions, in II Sam. 21:19, deny that David killed Goliath. They read instead, "Elhanan the son of Jaare-oregim, a Bethelhemite killed Goliath." *The NIV: Weighed in the Balance* lists over 37 times in I and II Samuel and I and II Chronicles where the NIV ignores the Hebrew text and omits the mention of David.

Confusion abounds in the NIV as Job becomes Jashub in Gen. 46:13 and Manasseh becomes Moses in Judges 18:30. The work just cited lists over 100 instances in which the names of 50 different bible characters have been replaced by "he" or "she". The pronoun's antecedent then becomes a guessing game. Who is talking in the NIV in I Sam. 26:10? Is it David or Abishai?

The rude way these vandals handle their 'versions' stands in sharp contrast to the precise and many faceted sublimity of God's true word. For

example, the NIV omits Noah's name twice. The name Noah actually occurs 10 times in the KJV between Gen. 5:29 and 6:13. Each occurrence parallels exactly the meaning of that number in the scriptures. (See accompanying chart.)

Occur- ance of Noah's name	Meaning of number in scripture		
1st	beginning	"And begat a son and he called his name Noah"	Gen. 5:29
2nd	division	"he begat Noah"	Gen. 5:30
3rd	completeness	"Noah was five-hundred years old"	Gen. 5:32a
4th	world & its people	"Noah begat Shem, Ham, and Japheth"	Gen. 5:32b
5th	grace (or death)	"Noah found grace"	Gen. 6:8
6th	man	"generations of Noah"	Gen. 6:9a
7th	perfection	"Noah was a just man and perfect"	Gen. 6:9b
8th	new beginning	"Noah walked with God"	Gen. 6:9b
9th	fruit	"Noah begat three sons"	Gen. 6:10
10th	judgement/law	"Noah, The end of all flesh is come before me, for the earth is filled with violence"	Gen. 6:13

For instance, 7 is the number of perfection. Therefore the seventh time Noah's name is mentioned the Hebrew text and KJV read, "Noah was a just man and perfect." The NIV's omission of instance 4 and 8 crushes God's magnificent mathematical microscope. Their mishandling is merely *one* of the thousands upon thousands of times where they impose their clouded vision upon their readers.

5

R. Laird Harris' view of hell was already discussed and proven faulty on page 7 of this document. If reporters would do their own research, instead of copying from each other, they would be saved much embarrassment. Readers should read *The NIV: The Making of a Contemporary Translation*, 1986 THEMSELVES if they want to be Bereans. It is available from Zondervan Publishing House, 1415 Lake Dr. S.E., Grand Rapids, Michigan 49506 (ISBN: 0-310-24181-2).

CLOUD'S ERRORS OF FACT

1

Under Cloud's first section entitled "Misquoting. . .," *Cloud misquotes* Edwin Palmer as saying "John" is "God". Now in Cloud's next section entitled "Errors of Fact," Cloud *errs* saying Pages 127 & 128 of *The Making of a Contemporary Translation* quote Larry Walker discussing the Ugaritic. In fact,

the quote comes from pages 95 and 96 of the work cited. Is Cloud guilty of the "carelessness" (p. 3) he attributes to me but cannot document?

The MAJORITY of copies of *New Age Bible Versions* in print do not read as Cloud quotes: "a dissenting scholar on the New Greek N.T. committee." (p. 59) This was corrected over a year ago (Nov. 1993 printing).

2

"I have never seen any documentation to prove. . . new versions promote Catholic theology in hundreds and hundreds of instances."

New Age Bible Versions cites *hundreds and hundreds* of examples. Between pages 106 and 257, there are 118 specific instances. Over one hundred more are given between pages 259 and 372 (i.e. a lesser Jesus, purgatory, etc.). Finally, their historic anti-semitism and "Kingdom Now" sentiments are evidenced in 30 verses between pages 605 and 612.

Having been a Catholic for twenty-six years—before my salvation—I can recognize the all too familiar face of the Roman church as it looks back at me on the pages of the new versions.

If the NIV, *Living Bible*, *Good News Bible* and others did not represent Catholic theology, why would they be available in Catholic Editions with an official *imprimatur*. The Authorized *King James Version* has never been available with a Catholic *imprimatur*.

How is Cloud's lack of familiarity with the day-to-day teachings of a Catholic parish and his shallowness of research in that area (not to mention the hundreds of examples given in *New Age Bible Versions*), an "Error of Fact" on my part?

Clouds introductory phrase, "I have never seen" (p. 6), echoed on page 3, "I do not see," and again on page 5, "only one. . . I could find," expresses Cloud's *clouded* vision. Jesus described the Laodicean churchmen as "blind" (Rev. 3:17). He diagnosed the "blind leaders" of Matt. 15:14. In their eye was a lumber yard. Their necks and minds and hearts were hard.

Today's blind leaders like Cloud, have a new beam in their eye—the hypnotic beam of light from their TV or computer screen. Cloud's cohorts confess they cannot wean him from his screen long enough to read *The Life & Letters of B.F. Westcott*. Cloud's "I

haven't seen" [on my color screen] is characteristic of this tunnel vision age.

— 3 —

Walker's article is entitled "How the NIV Made Use of New Light on the Hebrew Text." Cloud quotes Walker's introductory page, in an attempt to convince his reader that the NIV translators don't step out on their wives very often. (viz. depart from the Hebrew O.T. text) Most readers miss a

key word on Walker's introductory page. He said, "IF the present understanding of the text made good sense." One need only compare the KJV and NIV Psalms to conclude that the NIV translators have little

spiritual "good sense".

Walker's 11 page article includes 8 pages of examples of instances when the NIV translators depart from the traditional Hebrew text to follow the Ugaritic. Walker whole-heartedly agrees with their decision to do so. Those who visit harlots, do so only occasionally, but such whore-mongering puts the faithful bride in

great jeopardy. The Hebrews, even as unbelievers, would never alter one word of the holy scriptures entrusted to them.

— 4 —

Cloud seems unaware that since both the NIV and NASB are both copywritten, they cannot legally use the same words. Obviously then, charts with the heading "NIV, NASB et al." cite only one or the other rendering. The heresy occurs in both and other

versions too, all using a *slightly* different word.

For over a year, printings of *New Age Bible Versions* have addressed this very issue on the copyright page so that readers will be aware of this *before* they proceed.

The NIV used the term "boast" in II Cor. 1:12 and 1:14, while the NASB used "proud". These words *both* promote the ungodly 'self-esteem' movement seen in the church today. Neither word choice comes close to the KJV's "rejoice".

— 5 —

"One would think that most modern versions have this change, but in fact, it is ONLY the NASB, which adds the words in questions."

The 'words in question' are not only added in the NASB. *The Message* and *The Phillips' Modern English Translation* add "just," like the NASB. The CEV adds "not please only ourselves." The *Everyday Bible* says "not please only ourselves."

Cloud's "one would think that *most* modern versions have this" cries loudly of his inability to read beyond the high school level. Any dictionary will inform its reader that *et al.* means "and others." If I had meant "most," I would use *etc.*, meaning "and the rest" or *et ubique* or *et passim* meaning "everywhere." If Cloud is going to present himself as a scholar or an expert on bible translation, he needs to visit a garage sale and 1) buy a Webster's Dictionary 2) get a collection of various bible translations. He is an embarrassment to his followers.

— 6 —

Many liberal denominations try to follow Christ's "example" but do not follow "him." The NIV adds the word

O BAAL

I KINGS 18:26

Who needs antique rare book dealers?
We can watch the Pittsburgh Steelers.
Forget about the hand collation.
See what's on the other station.

Hooked on this hypnotic motion?
Need a better plug-in potion?
Try the keyboard key to knowledge.
Log on board computer college.

Hold the thumb key 'til you're numb
and strum the hacker's new anthem:

'The only data we will glean
will come from our computer screen!
All of us computer hacks
will never check the library stacks.
Dump the books and the archives.
They won't fit on our hard drives.
Who needs inter-library loan
with a modem on your phone?"

A carpal tunnel syndrome saint finds
real research rather quaint.

“example” twice to the text. We do not “imitate” (NASB) or “follow the example of Christ”; we follow Christ *himself*. The *objects* of the prepositions “of” are “me” (Paul) and “Christ.” The NIV ignores the Greek grammar and syntax and invents their own object. To drive home their error, the NIV quotes the NASB’s “Be imitators of God” in Eph. 5:1.

—— 7 ——

The reading shown for Col. 2:19 (“head”) is found in the NASB, NRSV, CEV, NAB, JB, TEV, *Phillips*, and *Everyday Bible*. The NIV also errs here in the subject under discussion, viz. the deity of Christ. It ignores the Greek text, introducing the phrase “causes it,” thereby fracturing the connection and inter-identity of the “Head” (Christ) and “God.” In addition, the NIV’s intrusion of “He has lost connection with” (v. 19) and substitution of “Since” for “If” (v. 20), paint a *very* different theological picture.

The NIV *does not* read as the KJV or Greek (“pleased God”) in Gal. 1:15. It ignores the Greek word order, placed there by God for emphasis, and as stated in *New Age Bible Versions* “jig-sawed around” the text.

—— 8 ——

“[B]eing deceived” (II Tim. 3:13) characterizes those who believe Cloud’s fogging of the facts, without *actually* looking up the verse references themselves. The NIV does not render Gen. 41:38 “Spirit of God,” as Cloud pretends, but “spirit of God” with a footnote identifying it as the “spirit of the gods.” The NIV’s rendering points to a demon; the KJV identifies the Holy Ghost—quite a difference!

—— 9 & 10 ——

The handling of the words “Man. . .divine [and] spirit” is the subject of the chart on page 187 (see its first sentence). Contrary to Cloud’s misrepresentation of the topic, the NIV uses “spirit” in I Sam. 28:13 and Gen. 41:38. The NASB uses the term “divine.” Both replace traditional Judeo-Christian vocabulary with words which *can* have New Age implications. The NIV omits the KJV word “men” in Rom. 11:4 ignoring *every* Greek manuscript. The “divine” nature of NIV stylist Virginia Mollenkott, as presented in her book, *The Divine Feminine*, must clear away any non-gender inclusive terms. Cloud’s superficial analysis and understanding is characteristic of those who spend little time analyzing “every word of God.”

—— 11 ——

“New Versions” such as *The Message* and *The Living Bible* omit entirely the crucial words “in him” in II Cor. 5:21. The chart on page 188, to which Cloud refers, was purposely not titled NIV, NASB et al. since these two particular versions retain these words. Yet the dust Cloud raises, as he stomps his feet, blinds him as he misreads the chart’s title.

The NIV, NRSV, CEV, AMP, TEV, JB, NEB, RSV, and Phillips **DO NOT** read “God in him” as the Greek text (or the KJV) do. Instead, they scramble the word order, shifting “in him” to *another* part of the sentence. In doing this, they are showing their insensitivity to Paul’s characteristic usage of this phraseology in the *very* book under discussion, II Corinthians (II Cor. 1:20, II Cor. 12:19), and in the *very* immediate context, II Cor. 5:19. This usage is seen again in Gal. 3:17 and Phil. 3:14.

(The new versions often employ the device of retaining the words, yet scrambling their order. Phrases cease to modify the intended object and important theological connections are lost.)

Example:

David went home himself and left the spoon in the bowl.

David went in the bowl himself and left the spoon home.

(All of the same words are there, yet the meaning is changed.)

In II Cor. 5:21, the NIV further demolishes the congruence created by the phrases, “hath made. . .(v. 21a) and “might be made” (v. 21b). It substitutes the mishmesh “made” (v. 21a) and “might become” (v. 21b). Of course, such meat (Heb. 5:12-14) might choke a yearling like Cloud who is still trying to figure out how to get the milk out of the bowl.

—— 12 ——

Cloud affirms, “Every modern version I checked, condemns asceticism” in Col. 2:23. The bible is not talking about asceticism here. (Webster defines asceticism as “self-torture.”) Not only do new versions introduce asceticism here; they all say it has the “appearance of wisdom.” “Harsh treatment of the body” (NIV) or “severe treatment of the body” (NASB, TEV, NRSV, JB) *appear* to be good things according to new versions.

The KJV instead says that “neglecting the body” (viz. fasting, not adorning it) seems wise (which it is). **IF** it flows as a natural “increase” in godliness from a relationship with Christ, *not* as a result of “will” power or the “fleshly mind”

following the “commandments and doctrines of men.”

The bible always defines its own words within the context. The term “neglecting the body” is defined immediately after it appears as not “satisfying” the fleshly desires. New versions ignore the bible’s own definition of “neglecting” and create their own. All new versions (*The Message* even uses the word ascetic!) say there is the “appearance of wisdom” in actually harming oneself. Our bodies are the temples of the Holy Ghost; to harm them would never even “seem” wise. It *does* seem wise to neglect satisfying fleshly desires. (The NRSV even introduces witchcraft’s “elemental spirits” into these verses. All new versions further promote ascetic ‘visions’ by changing “things which he hath NOT seen” to “what he HAS seen,” (v. 18).

— 13 —

Cloud does not think it is important that the NIV and other new versions omit an entire verse of the bible—Mark 11:26—and also omit most of Matt. 5:44.

NIV et al.	KJV
OMIT	But if you do not forgive, neither will your Father which is in heaven forgive your trespasses. Mark 11:26
OMIT	Bless them that curse you, do good to them that hate you and. . . despitefully use you. Matt. 5:44

Cloud claims that new versions teach Christians “to bless, do good to and forgive his enemies.” In fact, the NIV and all new versions follow the Jehovah Witness *New World Translation* in their handling of Mark 11:26, Matt. 5:44, Luke 6:27-28 and Matt. 6:15—they OMIT HALF of the references, thereby disqualifying themselves from being called bibles. The few corrupt MS they follow suffer from *homoeoteleuton* not harmonization in Mark 11:26. The KJV reading in Matt. 5:44 is clearly the reading seen throughout history, as evidenced by John Burgon in *Unholy Hands on the Bible*. (New versions ENTIRELY omit the command to “pray for those which despitefully use you.”)

Cloud is not concerned about warning parents of the profanity in some new versions. *Good News for Modern Man* renders Acts 8:20 “go to hell.” Due to pressure, *The Living Bible* may have removed “you. . . bastard” (John 9:34) and “you son of a bitch” (I Sam. 20:30); however the publisher has not notified parents or recalled the millions of editions still in the hands of children.

The charts on pages 17-22 are immediately preceded by the comment, “Documentation follows in this book.” The chart Cloud mentions on p. 22 is discussed in detail on PP. 161, 173, and 211. Evidently Cloud cruised past the introductory sentence and following documentation pages. Cloud gravely misrepresents the book. The errors he perceives are *his own*, the fault of careless reading.

CLOUD’S FAULTY LOGIC

— 1 —

One reviewer of Cloud’s article wrote regarding his comments on this point,

“Where on pages 90-91 does she even use the word “Calvinism”? No where. You, sir, endanger your own integrity and reliability by deliberately broaching Calvinism and attempting to “drive home” intents not hers. Planting ideas is not nice either.”

Contrary to Cloud’s misrepresentation, the word “Calvinism” or the philosophies of John Calvin do not appear anywhere even remotely near by. The quote under discussion represents the NIV’s chief, Edwin Palmer’s, move *away* from the moderate Calvinism of Spurgeon (and the KJV translators), out on to a cliff called supralapsarianism, and headlong down into a chasm to be met by *Siddhartha* and The Three Fates.

A scriptural parallel may be helpful here. In Matt. 16:23 Jesus made a “connection” between Peter, a believer, and Satan, a non-believer; at the point under discussion, Peter and Satan were in agreement. My book pointed out the point at which Palmer agrees with Blavatsky and Manson (viz. the One “controls the thoughts” of men; sin and evil are part of the “Plan” of God.) The critic’s elevation of man beyond the critical eye of discernment is not biblical. Since when are professed Christians above having their beliefs scrutinized? Are the NIV translators more ‘sanctified’ than Peter?

If you are a ‘good’ person, but you steal something, does that goodness negate the fact that stealing is wrong? If you are caught, will it not put you in the very same jail with others who may steal and murder.

I quote Palmer and Blavatsky from primary sources proving their parallel thinking at this point. I then demonstrate that this thinking has infiltrated the NIV. Cloud, on the other hand, gives no quotes from Calvin, Spurgeon, or any KJV translators, nor does he cite proof that such thinking has affected the KJV. Slovenly scholarship, faulty logic and careless reading skills characterize all of Cloud’s article.

———— 2 ————

The New Age leanings of new versions are not without notice in occult circles. Henry Travers Edge, a personal pupil of Luciferian (A.K.A. Theosophist) Mme. Blavatsky, wrote in his book, *Esoteric Keys to the Christian Scriptures & The Universal Mystery Language of Myth & Symbol*.

“[T]he learned body of divines and scholars [Westcott, Hort, et al.] who drew up the ‘Revised Version’ of 1881 have not endorsed these earlier translations [KJV]. Following the actual Greek text, they have produced a rendering much more in accord with the view a Theosophist takes of the matter.” (p. 38)

Cloud may not recognize esoteric “Language”, but the esoterics do! The KJV rendering of Acts 22:6-11, with its “man” (v. 7) instead of Mollenkott’s gender inclusive “One,” is only one example.

“If it was good enough for Paul, it’s good enough for you, huh?” quips KJV critics. Could be true! The retelling of Acts 9 by Paul in Acts 22 (in

any version) follows the KJV rendition of Acts 9. It includes Paul’s salvation (“What shall I do, Lord? And the Lord said unto me) which is omitted in the NIV, NASB and others. I guess Paul picked the KJV, Henry Travers Edge picked the new version, and Cloud straddles the pick-it fence.

———— 3 ————

A reader of *New Age Bible Versions* wrote to Pastor Cole asking about the book’s quote which referred to his inability to identify a verse which forbids pre-marital sex. The following answer was sent:

“Look up the word “Fornication” in a concordance. You will see such verses as Gal. 5:19, Eph. 5:5, Col. 3:5, I Thess. 4:3, etc. Hope this is helpful—” C.D. Cole

He *finally* had to admit that only the KJV’s “fornication” forbids pre-marital sex. The NASB term, “immorality” or the NIV substitute “sexual immorality” DONOT “condemn pre-marital sex,” according to Webster’s Dictionary, Latin etymology, or any ‘engaged’ college student who is ‘*really*’ in love and plans to be married ‘soon’. Ask one. Ten years as a Christian professor at a secular university, counseling young single women, brought a realistic understanding of how young people interpret the NIV’s phrase “sexual immorality.” Believe me, total abstinence is NOT their definition of sexual morality, nor is it Webster’s.

———— 4 ————

The word of God is likened to a light and a mirror, whereby we can see ourselves clearly (Ex. 38:18, Jas. 1:23, Ps. 119:104). It only takes a few cracks to render a mirror useless. Each crack brings the image further and further from reality.

“Thy word is a lamp unto my feet and a light unto my path.” Ps. 119:105

The word of God is a *steady* light. All false versions have flashes of light but not consistent enough to keep the sojourner on the right path. Their flicker and sparkle may catch the eye, but do not linger long and steady enough to warm the heart, illuminate deep down into the soul or fully reveal “the glory of God in the face of Jesus Christ.” Marvelous light (I Peter 2:9) or flickering sparks (Is. 50:10,11)—the choice is yours.

Cloud contends the NIV teaches that man is lost and can only be saved through Jesus Christ. Why then do they completely omit the verse which best summarizes this.

NIV	KJV
OMIT	Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them. Luke 9:55,56

The *other* verse which expresses similar sentiments is omitted *half the time* (out in Matt. 18:11; in in Luke 19:10).

NIV	KJV
OMIT	For the Son of man is come to save that which was lost. Matt. 18:11

John 3:17 expresses similar thoughts and is included in the NIV and KJV. In summary, the NIV omits 2 out of 4 of the verses which most succinctly state Cloud’s point. Let’s look at the manuscript evidence for those 2 omissions. Matt. 18:11 is in *every* known uncial except 3 corrupt ones and *every* known cursive except 3. It is vouched for by the Old Latin, the Vulgate, the Peschitto, Cureton’s and the Philoxenian Syriac, by the Coptic, Armenian, Ethiopic, Georgian, and Slavonic versions. Origen, Chrysostom, Tertullian, Ambrose, Hilary, Jerome, Damasus, and Augustine quote it. The *entire* Greek Orthodox church has *always* read it near Pentecost.

Luke 9:55,56 has similar attestation from the manuscripts, versions, and fathers from the second century downwards, as Tischendorf admits (see *Unholy Hands*, p. D-28).

New Age Bible Versions documents scores of other new version verses which omit man’s need for salvation, as well as omitting the Saviour *himself*. “Diminish not **a word**,” warned God in Jer. 26:2. God is not redundant.

In the O.T. there were six cities of refuge; God required that the location of each be *no more than* ONE day’s travel. They were a picture of God’s word and a foreshadowing of Christ, to whom we have “fled for refuge” (Heb. 6:18-20). New versions extend the reader’s search *beyond* God’s intended one day. Readers of new versions must travel *much* farther in their reading journey to reach refuge. We consequently see many weary new version travelers today, stopping at the false rest spot of psychology and heeding false ‘signs’ along the way.

— 5 —

Internationally known astrophysicist Gerardus D. Bouw, Ph.D, was the first scholar to document evidence that huge clusters of galaxies rotate. He writes regarding the book *New Age Bible Versions*,

“A monumental piece of research work. I’ve sent copies to over a dozen skeptics and none have come up with any substantial arguments against Riplinger’s work.”

Bouw’s background makes him familiar with algebra, *apriori* probability and symbolic logic. Cloud’s comment that formulas like the one on p. 149 can be used to prove “anything,” clearly reveals that ‘variables’, ‘aggregation signs’, and ‘binomials’ were *not* part of the vocabulary in his bible school curriculum.

Although algebra was discovered by Ahmes (1700 BC), the use of letters to represent things was not introduced until Diophantus (AD 200). In the 1500’s its value as a symbolic language attracted many scholars. In this century,

logicians began using symbols instead of words to stand for logical units. This field of symbolic logic allows deductive logic to become a purely mechanical process like mathematics.

Probability, in statistics, is the measurement of the likelihood of events in numerical terms. *A priori* probability would suggest that the likelihood of the formula on page 149 working out as it does is *infinitely* small. The critical factor is the extremely limiting *givens* (viz. NIV, NASV, AV: the subject of the book). A solution generated from an unlimited alphabet soup of variable, like that used in the formula in *Cornerstone Magazine* (Vol. 23, Issue 104), is meaningless.

The acrostic technique was used by God himself in the bible. The book of Lamentations uses it extensively; note that the sentences begin with the 22 successive letters of the Hebrew alphabet.

The mathematical formulas and models in Dr. Bouw’s recent book and articles for *The Biblical Astronomer* lead me to trust his opinion regarding page 149. Perhaps some would rather trust Cloud’s calculations for the next moon shot. Clouds have always been a deterrent to astronomers and those hoping to catch a glimpse of the heavenly city.

— CLOUDS UNPROVEN STATEMENTS —

Cloud contends that the dozens of changes or omissions in modern versions, listed on pages 190-192, do not obscure man’s sinful likeness. Jesus spoke of those like Cloud,

"That seeing they may see and not perceive; and hearing they may hear and not understand." Mark 4:12

With the new versions' omissions in Luke 22:67,68, the statement by Jesus "nor let me go," is completely banished from the *entire* bible. Cloud's opinions and assertions are just that—opinions; they are not proofs and are clearly contrary to the facts. Why doesn't he prove his point by taking *one* example and analyzing the English semantics, etymology, doctrinal implications, Greek grammar or manuscript evidence?

He says "new versions DO plainly show man's mistreatment of Jesus Christ and DO condemn man's "love of self". So does the Jehovah Witness version, but that doesn't make it a bible. Let's look closely at his example given from Matt. 27:28-30. To begin with, he didn't quote the passage down far enough to show that the NIV omits **25** words from verse 35. Also, if he is going to enter the ring as a new version contender, he's got to get a current NIV; Matt. 27 in the NIV hasn't read like that for 10 years! He seems to think Matt. 27 could replace Luke 22:64, 68, which is omitted in new versions. It cannot. Matt. 27 is about the smiting of Christ by the ROMAN SOLDIERS *after* Pilate retained Jesus. Luke 22:64,68 takes place *before* Jesus was taken to Pilate and tells of the physical abuse Jesus suffered at the hands of the RELIGIOUS LEADERS. (New versions often omit the reference to the smiting of his "face," a fulfillment of O.T. prophecies, such as Is. 50:6 and Is. 52:14). The 'religious leaders' on the new version committees do not mind pointing to 'cruel' Roman soldiers; they also don't mind skipping over Luke's account of the 'scribes' beating of our Saviour. (They

also omitted portions of Luke 11:54 which reveals abuse Christ suffered at the hands of religious leaders. The pattern is evident.)

These 'New' ASV's (Ananias & Sapphira Versions) are like their namesakes—they claim to give **All** of the truth, but keep back **Some**. The new versions' habit of watering down the bible, that is, including a doctrine 'somewhere,' just not *everywhere* God put it, is characteristic of **ALL** CULTS. The power of heresy is its *truth* diluted and mixed with error. William Gurnall noted this in the 1600's; the devil has not changed his tactics. Gurnall said,

"The Pharisees [and scribes] do not make their bread all of leaven, for none would eat of it; among **many** truths they mix their errors."

The new version mix of seeds/weeds, hot/cold, spiritual/carnal makes poor soul food.

"Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned." Hos. 7:8

The hireling's half-baked bibles have just enough leaven to leaven the whole lump—it only takes a little (Gal. 5:9). There is no need to contend for the NIV's crumbs, the master's table is laden with the children's bread in the banqueting house (Song of Sol. 2:4).

— 2 —

The Aquarian Gospel of Jesus the Christ tells its readers to worship "the God of Forces"—**THE EXACT SAME** words used by the KJV to describe the *false* god of the last days. New versions do not use these words or words referring to the popular 'force' seen in Star Wars et al. Consequently new versions **OMIT COMPLETELY**

the bible's **ONLY** warning about this god. The lack of logic rests with Cloud.

The nation's foremost experts on prophecy and the New Age movement, Texe Marrs, Noah Hutchings, Mary Pride, John Barela, Salem Kirban, and David Hocking, **ALL** have recommended *New Age Bible Versions*. If Cloud thinks new versions do not leave their readers open to Hinduism, he should read the thankful letters I've received from readers who have experienced just that. One such letter came from Vijayanagara, Bangalore (India). Its Bible Society's President wrote,

"My dear sirs, this book has opened the eyes of thousands. Even I myself did not know that there were so many omissions and corruptions in other translations of the Bible. . . this book is worth millions of dollars."

Cloud would replace the Holy Bible with a Holey Bible, with 1000's of spiritual loopholes through which to fall. Did the NIV editors consider it some new form of tithing when they offered up 10% of the scripture text to the sacred cow of 'textual criticism'? (Gordon Fee provides this percentage of omissions). A "swept and garnished" bible, like the demon possessed man in Matt. 12:44, is opening itself up to worse devils. New Age books are always *filled* with scriptures (always new versions) taken out of context and used to **PROVE** their false teaching. This year's bestselling book, *The Celestine Prophecy*, begins with a new version quote from Daniel—then presents the New Age grab bag: nature religion, the occult, channeling, bad 'church' people and a search for ancient manuscripts that will explain human destiny. (The public is being conditioned to look for the antichrist's

final bible.)

New version editors have nailed the historic doctrine of divine preservation to the cross and have placed textual criticism on the throne. This dangerous sacred cow has bullied its way into Zion's green pastures. Though destitute of heaven's brand, the Laodicean church has awarded it her blue ribbon. It is truly more bovine than divine. Its milk feeds a colicky Christianity crying for psychological burps. It brings "leanness unto their soul," just as Israel experienced when they wanted something 'new' (Ps. 106:15). Only schizophrenic followers would "pluck off" palm branches on Sunday morning then pluck out Christ's beard days later—Or carry a bible which praises Jesus in Luke 24:44, then plucks out his ascension in verse 51. Like all hybrids this sacred cow, a cross between Christianity and humanism, is sterile; it cannot reproduce life. All new versions die out when their copyright owner dies; the KJV "liveth and abideth" from generation to generation.

— 3 —

Cloud's inability to see the "proof given" may be attributed to that head-shaped shadow he saw on pages 164, 165, 166, 167, 168, 182, 183, 188, 269, and Matt. 17:60—right below the quote Cloud gives. Big heads tend to cast big obscuring shadows when they are trying to stand between truth and the light. One could add reams of verse citations where new versions give voice to the phony faith movement, but four more will fit here.

NEW VERSIONS	KJV
"your faith has healed you" (NIV, NASB)	"thy faith hath saved thee" Luke 18:42
"do not bring us to the time of trial" (NRSV, REB)	"lead us not into temptation" Matt. 6:13
"the aggressive gain riches" (NRSV)	"strong men retain riches" Prov. 11:16
"make him prosperous" (NIV)	"turned the captivity of Job" Job 42:10

CLOUD'S AMAZING STATEMENTS

Cloud finds "frightful" the use of rhetorical devices such as rhyme (stage and page), *double-entendre*, pun, alliteration (close 'the cover'), and acrostic metaphor (G.A. & God and). Experienced readers can identify when style is being emphasized, at the expense of precise thought, to create word pictures. Only a Pharisee would take *literally*, what was written *metaphorically*.

Cloud is *very* facile himself, however, at using the technique of propaganda

writers, that is, inserting words like "frightful" to 'frighten' readers, when no frightening information, other than the word "frightful," is given.

Clouds cleverly OMITTS the *very* next sentence in his quote from "End Times." It read, "My soul shall make her boast in the LORD: the humble shall hear thereof, and be glad" (Ps. 34:2). The humble, the meek, and the weak rejoice when God is glorified. It is crystal clear to "the weak things of the world," of whom I am one, that as Jesus said, "without me ye can do nothing" (John 15:5). Why does God choose little Davids to slay big Goliaths, young Gideons to conquer the multiplied Midians, weak Jaels to kill strong Siseras, a feeble woman to deck Abimelech? He does it so "that the excellency of the power may be of God, and not of us" (II Cor. 4:7) and so "that no flesh should glory in his presence."

The meek are being edged off the pew with a push from new versions. In Isaiah 61:1, "good tidings to the **meek**" has been replaced with "good news to the **poor**" in the NIV and NKJV.

Cloud's five "I" statements, about his accomplishments, are reminiscent of Lucifer (Is. 14). He fell through pride. Pride holds Satan captive and inadvertently traps others with him and *his cause*.

LIES WHICH ARE LIES

The LORD said, "With lies ye have . . . strengthened the hand of the wicked, that he should not return from his wicked way." Ez. 13:22

May God have mercy on David Cloud for his conscious attempt to

DECEIVE his reader. He quotes from a letter from Henry Morris dated Feb. 28, 1994. The letter *actually* said, “I did provide an endorsement. . . Her purpose was honest and honorable. . .” Cloud picks excerpts out to pretend Morris did *not* give the endorsement on p. v of the book. Cloud’s section title, ‘Endorsements Which Are Not Endorsements,’ would be his ruin in a court of law, were I not a Christian.

Morris’ request to be omitted in future printings rose from outside pressure. He wrote in Jan. 1994, “We have had a number of supporters call and write objecting to my endorsement of your book. . . I hate to ask you to do this since I do think you have done a great job on the book and it is very important. . . your book seems to be selling extremely well. I am glad for that and trust it will have a great ministry.” In July, 1994, he wrote again saying, “I still tell people that you have a great deal of valuable material in your book and that they ought to read it.”

Cloud has misrepresented Dr. Morris, one of this generations most gracious giants of the faith.

Cloud conveniently neglected to point out to his readers that I inserted the name of the *then* President of Moody Bible Institute into the Logsdon quote ~~TODATEITFOR THEREADER~~ and ensure that it was clearly a “comment” about the KJV, not my book.

HIGH PLACES AND RED FACES

The kings of Israel were often more concerned with African apes and Egyptian drapes (I Kings 10) than they were with *fully* obeying the LORD. Only in

the southern kingdom was any effort made to destroy the “high places”. Azariah and Jotham, were good kings; they spoke out against most of the idolatry of the day, but they did *not* remove the “high places” (II Kings 15:4,35). Josiah was one of the *few* who did.

Those like Dave Hunt, who tear down the idols of Catholicism, Psychology, and the Faith Movement, will one day hear our Lord say, “these ought ye to have done, and not to leave the other undone” (Matt. 23:23). The “high place” of bible corruption is the real battle and non-combatants will be red-faced at Jesus coming (I John 2:28).

Laban changed his mind ten times (Gen. 31:7,41) and Hunt is catching up with him. In December, 1993, Hunt called me with very warm and encouraging remarks about the book’s manuscript. He wanted to send it to his publisher. He made nothing but very positive comments, a few of which were later quoted *verbatim* in the book’s promotional flyer. This is perfectly ethical, legal and *most importantly*, scriptural.

The HIV version translates that,

‘Don’t you religious leaders be hypocrites, adapting and adjusting what you say to fit the audience. Someone will catch you, and tell *everyone* what you said, anyway!’

A KJV only stand is not popular. Matt. 31:21 says it brings persecution.

“[W]hen tribulation or persecution ariseth because of the word, by and by, he is offended.”

Well, by and by, Hunt’s initial excitement about the book was met with Peter’s recreant pattern. When “they

spit in his (Jesus) face”, Peter said, ‘Get me *out* of here,’ “I do not know the man.” If the apostle Peter could deny the very God of the universe three times, it’s a cinch Hunt could waver when a private conversation he had was made public. (P.S. The HIV Version is *Hunt’s Imaginary Version*. You can read excerpts from it in his new book *A Woman Rides the Beast* on p. 343.)



Beware of the leaven of the Pharisees which is **hypocrisy**. For there is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.” Luke 12:3

Clouds constantly change their

“These are wells without water, clouds
that are carried with a tempest.” II Pet.
2:17

"Surely the LORD is in this place; and I knew it not."
— Genesis 28:16 b



SHAME ON THOSE JESUS SEMINAR
SCHOLARS. TAKING A CHAINSAW TO
THE BIBLE! WE'D NEVER DO THAT.

The James White Controversy



WHITE'S LEGALLY ACTIONABLE LIES

"Mrs. Riplinger never once mentions the fact that many of her confident statements about Westcott and Hort being 'spiritualists' are based upon pure speculation on her part. . . she is not referring in her statements to B.F. Westcott, the textual critic, but to W. W. Westcott, a London mortician. . . Did Mrs. Riplinger ever note this on *Action 60's*? Did she ever say, "Now, what I'm saying about Westcott and Hort is in fact merely speculation on my part."? No, she made her assertions directly and without qualifications."

White's purposeful misrepresentation here is legally actionable. It is clearly and plainly libelous. It is inconceivable that White, a college graduate, could read the citations from the cited books about the life of B.F. Westcott and his involvements, and conclude that all of these citations in the body of the book were references to W.W. Westcott. **All** citations and discussions in the text of *New Age Bible Versions* are about B.F. Westcott. A simple trip to **each** footnote will take the reader to the source proving this. Likewise, **ALL** comments made on *Actions 60's* were about B.F. Westcott. His *own* esoteric activities

have led researchers (I am not alone) to surmise that perhaps he may **ALSO** have been the person responsible for activities *attributed* to W.W. Westcott, the name put forth as a 'blind' by the Order of the Golden Dawn. This theory was mentioned in a *footnote*, but is *totally* parenthetical to the rest of the book and in *no way* relates to the body of the book.

JUST PLAIN LIES

White **ALTERS** a quote by Edwin Palmer to give his reader the impression that my Palmer citation is a "gross misuse of his words." Both Palmer *and* my quotation of him say "few clear and decisive texts." (p. 305, *New Age Bible Versions* and p. 143, *The NIV: The Making of a Contemporary Translation*) White places my quote next to his trumped up quote in a chart headed "What Dr. Palmer Actually Said." White adds the word "and" ("few and clear and decisive texts") to give the *impression* that I have grossly miscited the man. White's power to persuade lies not in his data, but in his altering of facts, like this, and his use of fierce invectives like "poison," "gross misuse," "alleged," "inexcusable," "misrepresenting," and "error." These words all appear on *the one* page in which White *miscites* Palmer.

It is easy for readers, in this busy non-reading culture, to skip over a few words and thoughts which are submerged in a welter of *other* words. To bring the views of new version editors out from hiding, I put the magnifying glass on *those words* which distill their thoughts. Palmer, for example, communicated his belief that he thinks the

bible has "FEW CLEAR AND DECISIVE TEXTS" that declare that Jesus is God." He said this amidst his discussion of John 1:18, citing it as one of them. A bible translator that only can find a *few* such *texts*, strikes me as "chilling," to say the least. *New Age Bible Versions* followed Palmer's quote (p. 305) listing *hundreds* of places (pp. 302-383) which document that his NIV does have *few* compared to the *many* in the KJV.

White **pretends** the first five words of my Palmer quote don't exist. He focuses on the 'Jesus is God' portion **pretending** in his mind that it says 'Palmer doesn't *think* Jesus is God,' rather than **READING** "few clear and decisive texts that declare that Jesus is God." Palmer's ideas about the deity of Christ are not the topic of my discussion, nor Palmer's quote. The subject is **texts** and their **number**.

White's lie that "She attempts to paint Dr. Palmer as a closet Aryan. . ." proves: 1.) White cannot *read* the words on a printed page and 2.) he *substitutes* his own wild imaginations. If that won't convince his reader, he **ALTERS** Palmer's quote under his heading "What Dr. Palmer actually said" to give the impression that I have grievously misquoted him (e.g. "few *and* clear").

"THEY HAVE TAKEN AWAY THE LORD" JOHN 20:2

White is lying once again. Regarding the fact, stated in *New Age Bible Versions*, that the KJV is the only version which consistently distinguishes *Adonai* as Lord, White bleats,



"This kind of false statement is found all through *New Age Bible Versions*."

White whittles away at any notion that he is a researcher. *New Age Bible Versions* warned readers (pp. 375-376) that the KJV is the only bible which consistently distinguishes between the Hebrew *Adonai*, as Lord, and *JHVH*, as LORD. White states that even if you take a "brief glance," as he calls it, at new versions, you will find "Of course, this is simply untrue." His "brief glance" missed the 291 times when the NIV, for example, substituted "Sovereign" for the Hebrew noun *Adonai*. The KJV, in all 291 of these instances, translates it "Lord." These instances (e.g. Gen. 15:2) where *Adonai JHVH* appear together, the KJV retains both proper names, not inserting 'new' words when the Hebrew text has the *names* of God. (Note the introduction by the NIV of just *another* Calvinistic term: Sovereign.) The "false statement," as White called it, was *his*, not mine.

WHITE-OUT

By *altering* what the book says, a few strokes here, a few there—White turns the picture into a caricature. He says new version editors are called "cultists" (p. 345), Adoptionists (p. 345), and Aryans (pp. 304-305 et al.), yet checking those pages leads to no such distortions. The words "cultist" and "Arian" do not even occur. Page 345 simply said that in their quote (one quote) they are "expressing a **view similar** to that held by early Adoptionists. One quote that expresses a view *similar* to something is a far cry from a **person** being an Adoptionist.

(If White is worried about anyone pointing their finger at new version citations and noting 'Adoptionism,' he might want to check Hasting's classic, *The Encyclopedia of Religion and Ethics*. It cites the new version text's (Sinaiticus) *Shepherd of Hermas*, as an early EXAMPLE of Adoptionism! See under heading: Adoptionism)

He pretends the book "identifies anyone who was involved in the production of modern bibles. . . as non-Christians. . . who actually want everyone to worship Lucifer." Yet the book introduces the section on new version editors pointing out that there are "good men" who are "saved" who have been involved. **Bold** type (p. 431) and *italics* (p. 393), were used to draw the readers' attention to the fact that these editors were "**unaware**" and "unconsciously" harming the bible.

White claims, "Orthodox Christian theologians are indiscriminately associated with heretics without any thought as to the **consistency** of such actions" [emphasis mine]. Was it "inconsistent" for Jesus to call Peter "Satan"? Did Jesus not recognize Peter's theological credentials? Did Jesus take Peter "out of context?" After all, Peter's recorded statement in the verses immediately preceding this were, "Thou art the Christ, the Son of the living God." How orthodox can you get! Could a Christian speak a word, as "revealed" by the Father, and the *very* next time they speak, be inspired by "Satan" himself? Jesus thought so. Many are forgetting the biblical example set by Jesus (Matt. 16). One moment Peter spoke what the "Father" "revealed" to him, "Thou art the Christ, the Son of the living God." This is highly "orthodox." The *very next* words recorded out of Peter's mouth led Jesus to say to Peter, "Get thee behind me Satan." Peter's revised version of verse

21 was Satanic. Evidently a *true* Christian can be in *grave* error. The charge of "out of context" could be leveled at Jesus, for Peter had just said something *very* orthodox.

The frail egos of new version editors and advocates seem to make them immune to correction. The man-centered and man-elevating theology of today is seen clearly in some responses to the book. The cry is not, "Why have new versions demoted our precious Lord?" but "Why have the editors been demoted?"

JAMES GAMES: JAMES WHITE MEETS VANNA WHITE

Can a Vanna White beat James at his own games? Evidently she can, as she proves daily that she can distinguish between the English letters T-H-E and H-I-S. It's embarrassing to have to explain kindergarten orthography and freshman bible to an M.A., but Mr. White's shallow knowledge of the bible makes it necessary.

Page 158 of *New Age Bible Versions* pointed out the fact that the phrase "take up the cross" has been *completely* omitted in the NIV and NASB. Yet James White tries to put readers in doubt, as the whites of his eyes bulge out and he shouts,

"Mrs. Riplinger *does* want people to think that this phrase is deleted from the Bible on the basis of Mark 10:21, and she *still* does not deal **honestly** with the presence of **the phrase** in three other places in the modern version." [emphasis mine]

There is a \$10,000 prize, if he can

back up his lies. Readers of White won't applaud; even Vanna could prove him a fraud. He has put his credibility in question by confusing his own inability to read, with the honesty of the author he reads. The three places to which he points are references to "**his** cross," not "**the** cross" (Matt. 16:24, Luke 9:23, and Mark 8:34). These three parallel passages *do not* relate *at all* to those in Mark 10:21, Matt. 19:21, and Luke 18:22. The cross to which Jesus was referring in the former verses ("his cross") is that *daily* crucifixion of the fleshly and self-serving desires of the Christian. The phrase immediately preceding it says, "let him deny **himself** (and take up his cross)". The word "**his**," and its corresponding emphasis, also occurs in the verses which immediately follow it. Mark 15:21 was a foreshadowing of this daily crucifixion of the flesh as Simon was compelled to bear "**his** cross." The following *other* verses expound this theme.

"I die daily" 1 Cor. 15:31

"[T]ake up **his** cross daily" Luke 9:23

"And they that are Christ's have crucified the flesh. . ." Gal. 5:24

"I am crucified with Christ" Gal. 2:23

On the other hand, "**the** cross," omitted in new versions in Mark 10:21, refers to "**the** cross of Jesus" (John 19:25), "**the** cross of Christ" (1 Cor. 1:17), and "**the** cross of our Lord Jesus Christ" (Gal. 6:14). "The preaching of **the** cross is the power of God unto salvation" (1 Cor. 1:18). Taking up "**his** cross" daily will not **save** a person. "**The** cross of Christ" will. It is only *after* we have taken our sins to **the** cross, that our redeemer can help each of us bear **his** own cross.

When someone like James White,

spends only a few *days* or even *months* writing a critique of a book which entailed six **years** of full-time research, this reckless, broad brush approach results—painting its con artist into a corner. When Vanna turns to reveal the letters indicating the manuscripts which include Mark 10:21, as the KJV renders it, Mr. White turns white as a ghost. The vast majority of Greek MS *have* "take up the cross." These include the uncials A (E) F (G) H, K, M, N, S, U, V, W, X, Y, Gamma, Pi, Sigma, Phi, Omega, fam 13 and the majority of all cursives. It is in the Old Latin: (a)q, Syr: (pesh) sim harc, Cop: (sa-mss) bo-mss, Goth (Arm) (Eth). It is also extant in 047, 05, 0211, 0257. The few corrupt manuscripts which omit it are Aleph, B, C, D, Theta, Psi, 0274, pc, c, f, fz, g1, and Vulg.

Every word of God is important. The serpent added ONE word and changed the entire course of history. God said, thou "shalt surely die." The serpent added ONE word and said, "Ye shall NOT surely die." When Jesus FIRST met him in Luke 4:4, he brought this to his attention saying, "It is written, That man shall not live by bread alone, but by EVERY word of God." (New versions omit this last part.) Liberals have always said the bible CONTAINS God's MESSAGE. The bible however says that it *is* the very *words* of God. New versions and their advocates, like White, *miss* the importance of *each* individual word. They are rapidly moving into the liberal camp where the serpent adds a word here and there, or like Eve, drops a word ("freely"). Paul preached a sermon on the importance of *one* letter (s) (Gal. 3:16). Those who are not concerned that there are 64,000 words missing in the NIV would invariably overlook the distinction between words like "T-H-E" and "H-I-S." Since their

NIV omits "but by **EVERY** word of God" (Luke 4:4), it's no wonder. White is wrong. The new versions *do* omit "take up the cross"! Verses that say "his cross" are no substitute. His accusation that I am not "honestly" dealing with the topic is legally actionable.

WHITE'S WHOPPER

White lies again saying I claim "Palmer denies the role of the Holy Ghost in the Incarnation. . ." No where in *New Age Bible Versions* do I make *any* comments at all about Palmer's notions about the incarnation. In fact, Palmer's quotes, seen in the book, do not mention or discuss the incarnation.

New Age Bible Versions is a study in semantics (the meaning of words). It devoted several pages to an analysis of the word 'begotten' and 'beget'. In trying to assess *why* the NIV would *not* fully translate the word *monogenes* (only begotten), the views and writings of several NIV translators were reviewed. The writings of Edwin Palmer reveal that he believes the term "begotten" refers to the Father begetting the Son in *eternity past*, as shown on p. 339. White's mad rush through the book missed this quote, evidently. Here, Palmer even notes that it is strange that the bible doesn't *also* note that "the Holy Spirit was begotten by the Father." Palmer definitely has unique views about the word begotten. The definitive treatise on *monogenes*, by Buchsel, disagrees with Palmer and agrees with me, saying John 1:14 and 1:18 do *not* discuss any "eternal begetting".

The issue at hand is not *who* is correct, but what do NIV translators

believe about the Greek term *monogenes* and the English word 'begotten'. (Paralleling Joseph Smith's quote next to Palmer's simply proves that *both* have views relating to the word 'beget' which *exclude* the Holy Ghost and thereby disconnect the *term* from the incarnation, as has historically been understood. See Adam Clarke's *Commentary, The Theological Dictionary of the New Testament*, et al.) The law of first mention *and* the context of John 1:14 and 18 would lead *anyone* to note that the first use of 'beget' (Gen. 4:18) and 'begotten' (Gen. 5:4 and John 1:14) indicate it refers to *flesh*.)

White's own ignorance of such theological discussions leads him to make quantum leaps of logic and READ INTO the book notions and words that ARE NOT THERE. White erects straw men, then cites quotes by Palmer on the incarnation to dismantle *his own* contrived misreading of my book. Interestingly, however, it should be noted that in Palmer's quotes *about* the incarnation, he NEVER uses the term 'begotten' because he does *not* connect this word with the incarnation like most Christians do. That's WHY the NIV omits 'beget' from the bible! The **BOLD MISREPRESENTATION** is White's; *New Age Bible Versions* does not assert that "Palmer denies the role of the Holy Ghost in the Incarnation." See you in "court" (Esther 6:4-7:10).

THE PALMERWORM
DEVOURED THEM
(AMOS 4:9)


"There is a bird which is named the Phoenix. . . the **only one**. . . makes for

itself a coffin of frankincense and myrrh. . . then dies. But as the **flesh rots**, a certain **worm** is engendered which is nurtured from the moisture of the dead **creature** and puts forth wings. . . It takes up that coffin where are the bones of its parent, and carrying them, it journeys. . . to the place called the City of the Sun."

This depraved pagan parody of the death, burial, and resurrection of our precious Saviour is given by NIV editor Richard Longenecker to 'help' us understand WHY the NIV translates John 1:14 and 1:18 as "One and Only" instead of "only BEGOTTEN." (see *The NIV: The Making of a Contemporary Translation*, pp. 119-126). He points also to such occult literature as the magical papyri's "One", Plato's (*Critias*) "one," and the *Orphic Hymn's* (gnostic) "only one". He cites numerous other early Greek writers, like Parmenides, head of the Eleatic School. He brought *pantheism* to the West after his trips to India and initiation into the Greek mysteries. Do we look to a pantheist and their god 'the One' to alter *our* view of God?

Longenecker chides the KJV's "begotten Son" because "it neglects the current [time of Christ] usage for the word." Current usage amongst PAGAN OCCULTISTS should *not change* how Christians use words! He and the NIV translators have broadened the "semantic range of meaning" (Longenecker p. 122) to include the broad way that leadeth to destruction. The translators of the *King James Version* were *so* highly educated that they not only *knew* of these Greek quotes, but knew *who* Parmenides was and what he taught. They wouldn't *touch* such pagan sources. Either the NIV translators are *ignorant* of the

philosophies of those they cite, like Aeschylus, Plato and Parmenides, and the Orphic Hymns **or** they are *sympathetic* to such ideas. (The "begotten God" seen in John 1:18 in the NASB comes directly from lexical support from the occult tome *The Trimorphic Protenoia*!)

Anyone who has spent years studying the *resources* used to *generate* the definitions seen in Greek lexicons will get a chuckle out of White's comment: "I explained that she was in error regarding the meaning of *monogenes*, and explained the actual meaning of the term." Even Longenecker *admits* the translation of *monogenes* [only begotten] and *huios* [Son] "have become bones of contention among Christians."

Real scholars like Buchsel (*The Theological Dictionary of the New Testament*, Vol. IV, pp. 737-741) allot five entire pages of lexical evidence to the meaning of *monogenes*. Buchsel proves that White's "actual" definition of *monogenes* is *only* that of a *few* pagan philosophers. New version editors and advocates seem to pick the pagan lexical definition, time after time. (Imagine, for example, if 2000 years from now, a lexicographer reviewed our culture's use of the word "love." They would find the KJV's definition of 'charity' *and* Hugh Hefner's definition of 'sex'.)

White may not understand my response in *Which Bible Is God's Word*, but Buchsel does, and agrees with *me*. He says, "Though many will not accept this; he here understands the concept of sonship in terms of begetting."



White lies once *again*. His head-long *rush* through the material under discussion has ended in a charge of reckless driving. He accelerates through every caution light, flying past critical words and entire quotes! Hoping his traveling companions won't notice or hear the siren, he turns up the radio ranting—"gross misrepresentation," "dishonesty," and "egregious error." His 'white lies' given to the arresting officer are recorded here (and in heaven).

I quoted Westcott and Hort as saying,

"[R]eadings of Aleph and B should be accepted as true readings. . . [They] stand far above all documents. . . [are] very pure. . . excellent. . . immune from corruption."

White cites this quote and concludes the following.

— White Lie #1: —

"Anyone reading this material would be led to believe that Westcott and Hort held a very radical view of the Greek manuscripts Aleph and B."

Officer: White takes three pages setting up and demolishing this straw man. If he had *carefully* read the entire

page and knew the jargon of the textual critics, he could have saved himself much embarrassment. To foster his misrepresentation, White does three things.

1.) He ignores the words "Readings of" and pretends the descriptive adjectives (pure, excellent, et al.) refer to "the Greek manuscripts Aleph and B" not "[R]eadings of Aleph and B." He pretends Riplinger says, "the Greek manuscripts Aleph and B," when the quote was "[R]eadings of Aleph and B." DID YOU PASS THE EYE TEST, MR. WHITE? "R-E-A-D-I-N-G-S O-F." In the literature of textual criticism the phrase "readings of" ALWAYS refers to *parts*, that is *readings* in a manuscript. No one familiar with the field would mistake a quote discussing (for example) "readings of the Byzantine manuscripts having very ancient attestation" with the WHOLE of the manuscripts. If White would read my quote on page 546 AND his own expanded Westcott and Hort quote, he would find the word "READINGS" occurs *seven* times. If White would *re-read* Westcott and Hort's *Introduction to the New Testament in the Original Greek* highlighting the word "readings" as he goes, he would have an eye opener. Page 220 alone uses the word seven times in connection with Aleph and B. The "readings" which Westcott and Hort find "identical" in Aleph and B are those "readings" which they think come from "the common original." (see your *own* quote)

Having set up his straw opposition, **pretending** Riplinger is referring to "the Greek manuscripts Aleph and B," White says,

"Note that Westcott and Hort are not referring to Aleph/B **AS RIPLINGER**

INDICATES but to the parent text. [emphasis mine]

Riplinger indicated no such thing and the "Readings of Aleph and B" which she discusses **are** identified by Westcott and Hort as virtually identical to the readings of the parent text. Westcott and Hort say on p. xxiv:

"**Readings of Aleph and B** are virtually readings of a lost MS above two centuries older."

Riplinger WAS talking about the parent!

2.) To further perpetuate his misrepresentation he **CHOPS UP** the quote so that the pronoun "[They]" is disconnected, for his reader from its antecedent "Readings."

3.) Finally, he makes the **grand gaffe** of overlooking (or hoping his readers will overlook) a *quote* on the *same* page (p. 546) which negates his entire pretense. *New Age Bible Versions* quoted Hort saying,

". . . these **manuscripts** Hort admits, they. . . reached by no means a high standard of accuracy."

— White Lie #2: —

"Contextually, at the top of this very page [p. 225], W & H were talking about errors in Aleph/B."

Officer: The "top of" a page is **not** the context. **Read** the **whole** section C, pp. 212-227 and you will find that, the quote is from the **last** sentence or two. As in all good English composition, it is **SUMMATIVE** and **CONCLUSIONAL**. It summarizes and concludes section C, entitled, "Origin and Character of Readings of Aleph and B Combined." The section **pre-**

dominately points to the "exceptional purity" of their readings and only the last subsection (303) notes any errors. In fact, *if* White had given the *whole* sentence, that would be very clear. It reads, "Accordingly, with the exceptions mentioned above [White's phoney "context"], it is our belief (1) that readings of Aleph and B should be accepted as the true readings. . ."

White Lie #3:

"[T]here is nothing on page xxii that is in Mrs. Riplinger's quote."

Officer: Have you read the manual? (The *Chicago Manual of Style* or a similar reference work on the use of footnotes) If you had, you would know the rule that footnotes may contain "not only the source of the quotation in the text but other related material as well." The pages listed (ie. xxii) *if read*, set a foundation for understanding Hort's dismissal of the overwhelming evidence of the Versions and Fathers against *their* "best Greek MSS." Why do you bring up p. xxiv; Riplinger doesn't cite or quote it. But while you're there, note how it identifies as identical your "parent text" and the "readings of Aleph and B."

White Lie #4:

"Finally page 210 shows the same kind of egregious error of citation that we saw on p. 225."

The "same kind of egregious error" is YOURS. The word [They] refers back to the sentence's SUBJECT, "readings". Note your own quote:

"immunity from distinctive Syrian **READINGS**. . . freedom from either Western or Alexandrian **READINGS**."

White's Lie #5:

"There is nothing on page 212 which is anyway relevant. . ."

Officer: You are driving too fast and missed "the preeminent excellence of the Vatican and Sinaitic MSS [Aleph and B] or the statement that they are "found to have habitually the best readings."

White Lie #6:

"There is nothing even remotely relevant to the quotation on page 239."

Officer: Did you speed past the word "excellent," which you *pretend* is an error coming from "excellence" on p. 212? You missed the stop sign "**readings** being shown by the respective contexts to have been actually used by Clement and both [readings] making excellent sense." If you missed ALL of that, how did you *also* miss "The special excellence of B"?

White's final horn blast – "falsification of citations" brings White a *citation* from the officer for driving under the influence of "spirits more wicked than himself" (Matt. 12:45).

SYNTAX AND ITALICS

White hopes his readers are as weak in grammar, syntax and theology as he is. He tells easily noted outright lies, which only the "simple" (Rom 16:18) will swallow. He begins his lambast, storming:

"[T]he rest of the verse actually contains the 'key words' she alleges are missing! . . . This kind of actual

miscitation of the modern versions is rampant throughout the text of her work."

If White can find the missing words "on thee" in that verse in his NASB, I'll give him \$1 million dollars. He is lying, the rest of the verse *does* NOT "actually contain the key words she alleges are missing!" His accusations fall under the category of "false allegations" (not "fair comment") in the courts.

Was White looking out the window in grade school when sentence diagramming was presented on the board? His misunderstanding of subjects, objects, and modifiers can be seen here in his mishandling of Isaiah 26:3. The KJV presents a simple equation that, if followed, would prevent the current rush of Christians to psychiatrists. It states that **if** one's *mind* is stayed *on God*, it will have perfect peace. It is no coincidence that psychology *followed* the new versions into the church. The NASB and NIV's presentation of this verse in Isaiah is theologically wrong. They state that it is the *operation* of the mind (viz. focused, steadfast), and not the *object* of that focus, that will bring peace. Hindu meditation precisely fits the NASB criterion. One must keep his mind steadfastly fixed on the mantra; when other thoughts enter, they must be rejected. A mind that is steadfastly focused on one's job, family, or other earthly things, will also fit the new version's criteria—but not God's criteria. One cannot pretend, as White does, that because the words "**in Thee**" are a part of the *next* subject (he), verb (trusteth), and prepositional modifier (in Thee), that they have *any* grammatical connection to the *earlier* sentence and its syntax. The KJV has **BOTH**

"on thee" in part one **AND** "in thee" in part two. The NASB omits one, thereby changing the meaning. White misses, not only the grammatical differences and hence the factual differences here, but he misses the basic biblical distinction between the *heart*, which *trusts in* God, and the *mind* which *thinks on* God. The "because" phrase tells **WHY** it works; it does not tell **WHAT** works.

The KJV uses italics when the theological sense of a verse demands the insertion of English words to accurately complete a Hebrew thought. It is the *only* translation that is honest in this way. Both the NIV and NASB insert 1000's of words, but give the reader no clue as to which words are inserted. One NIV editor's article 'When Literal is Not Accurate' gives expression to the frequent use (6000 in the NIV) of such insertions.

The veracity of the italics in the KJV have been proven true to such a degree that this author feels no need to pick them out and set them apart as uninspired. The ten words in italics in I John 2:23 have since been vindicated by ancient manuscript discoveries. Note the following 'miraculous' coincidences:

- The italics of Ps. 16:8 are quoted by Paul in the Greek text of Acts 2:25.
- The italics of Is. 65:1 are quoted by Paul in the Greek text of Rom. 10:20.
- The italics of Ps. 94:11 are quoted by Paul in the Greek text of I Cor. 3:20.
- The italics of Deut. 25:4 are quoted by Paul in the Greek text of I Cor. 9:9.
- The italics of Deut. 8:3 are quoted by Jesus in the Greek text of Matt. 4:4.

I miscited nothing; my allegations regarding the NASB's omission are true. White's wrong *again*.



WHITEWASHED TOMBS OR WHITEWASHED ROOMS?

White's doom is his penchant for making statements without adequate research or proof. He bleats, "Her degrees, her teaching, and her writing are all in one area. . . Her field of study is not at all related to the Bible, history or any type of linguistics or textual study."

He's wrong about the teaching.
He's wrong about the degrees.
He's wrong about the history.
He's wrong about the linguistics.
He's wrong about the writing.

He will have a difficult time convincing Harvard and Cornell or the University which awarded my M.F.A., or my ten or so history professors at the graduate and undergraduate levels. He will find it equally difficult to persuade the employer who hired me as a linguistic expert, teaching Greek speaking students English as a second language. (Or the Japanese, Russian, Italian, Spanish or Serbo-Croatian students which followed.) Students from six *different* majors will also testify to White's lack of research.

Jim likes to play word games. He lost with Vanna White, let's see how he does with *Jeopardy*!

"Who was trained in law, **yet** designed the building on the reverse side of the nickel, gave us our finest English translation of the Greek *Aeschyles* and *Sophocles*, wrote *The Dictionary of Indian Dialects* and invented the swivel chair, storm window and dumb waiter?"

My field of study and research for the past nine years has been *exclusively* textual criticism, linguistics, history, and the bible—resulting in the publication of two books. One has been adopted as a textbook in numerous seminaries (*New Age Bible Versions*). This followed a mid-career *switch* after 18 years researching the built environment (industrial, architectural, and interior design).

Which Bible Is God's Word, my latest book, details the qualifications God sets forth (pp. 5-7). None of the aforementioned background fits God's requirements, nor does White's B.A. or M.A., or the NIV translators' degrees.

Alpha Omega

ALPHA AND OMEGA'S GONE

White may "come to you in sheep's clothing" in his city's phone directory, as *Alpha Omega*. But inwardly, underneath the covers of his NIV, the words "I am Alpha and Omega, the first and the last. . ." have been ravenously *removed* from Rev. 1:11. "Ye shall know them by their fruits."

The accompanying chart shows just *some* of the *other* barren spots in his NIV in that *one* chapter alone, Revelation 1. The deity of Christ is uprooted *seven* times in one chapter. A second insert 'How to Lead a J.W. to Christ' shows how the NIV's thorny hedges bar a seeker's path to salvation.

PROBLEM	NIV (anemic)	REV. 1	KJV
gender inclusive	the one	1:3	he
feel it	take to heart	1:3	keep those things [do it]
DEITY?	seven spirits	1:4	seven Spirits
continuity	first born	1:5	first begotten
royalty?	the ruler	1:5	the prince
blood?	freed us	1:5	washed us
temporal	a kingdom	1:6	kings
DEITY?	his God and Father	1:6	God and his Father
Power Rangers?	power	1:6	dominion
watered down?	mourn	1:7	wail
DEITY?	OMIT	1:8	the beginning and the ending
works	perseverance	1:9	patience
DEITY?	Jesus	1:9	Jesus Christ
DEITY?	Jesus	1:9	Jesus Christ
DEITY?	OMIT	1:11	I am Alpha and Omega, the first and the last
DEITY?	a son of man	1:13	the Son of man
pantheism?	I am the Living One	1:18	I am he that liveth
purgatory?	Hades	1:18	hell

HOW TO WIN A JEHOVAH WITNESS (OR JEWISH PERSON) TO CHRIST WITH A KJV (an NIV won't work).

1

Point him to Rev. 1:11 and read: "I am Alpha and Omega, the first and the last":

2

Ask him, "Who is the '**first**' and the '**last**'? Who is speaking?"

3

Every J.W. (or Jewish person even slightly versed in scripture) will say, "Jehovah," based on Old Testament verses such as Isaiah 44:6 or 48:12 which say, "I am the **first**, and I am the **last**. . ." "**I am he**. . ."

4

Then point him to Rev. 1:18, "I am **he** that liveth, and was **dead**; and behold, I am alive for evermore,"

5

Ask him, "When was Jehovah dead?"

6

They *then* realize that Jesus Christ was "God manifest in the flesh." (I Tim. 3:16)

7

This technique has been used to lead more J.W.'s to Christ than any other. It works *every* time I've done it.

8

Of course *NONE* of this is in an NIV **OR** a Jehovah Witness *New World Translation*!

The NIV and other new versions make *other* changes to detract from the deity of Christ. Liberals have always tried to pretend verse 8 and verse 11 are *different* speakers. They insert "God" in Rev. 1:8 to pretend the speaker is *not* Jesus Christ but God the Father. 'Words of Christ' in red editions sometimes *do not* put these words in red to perpetuate this false idea. They point to the use of the words "Lord God Almighty" (the three words used in Rev. 1:8 by *new versions*) as a title belonging to God the Father. The KJV's "Lord" "Almighty" could *too* easily point to the Lord Jesus (i.e. I Cor. 6:14).

Rev. 22:13 and 16 tie *together* the common identity of the person of Rev. 1:8 **and** 11 saying,

"I am Alpha and Omega, the beginning and the ending, the first and the last. . . I Jesus. . . I am the. . . morning star. . ."

There is no mistaking that it is Jesus Christ who is "the beginning and the ending" of verse 8 (omitted in new versions) and the "Alpha and Omega, the first and the last" of verse 11 *and* the Old Testament (also omitted in new versions).

In fact, in new versions, the identity of the speaker becomes the *fallen* "morning star" of Isaiah 14 who the NIV describes as "an oppressor" "a corpse trampled under-foot" because "you have destroyed your land and killed your people. . . made the world a desert" and would not let his captives go home. . ."

How *unlike* our precious Saviour.

White misrepresents the MS evidence for Rev. 1:11. He misinterprets

J AEL'S NAIL

**Judges 4 lists no degrees; Jael had no Ph.D.'s.
Just a bible on her knees, and a God she
hoped to please.**

No power of her own to boast.

No warriors waiting for a host.

But to her tent was Sisera sent

And through his head the nail went.

**"The head's the spot to aim the blow,
for 'knowledge puffeth up', you know."**

Look past his power; forget her few.

See God who drove the nail through.

both Hodges and Hoskier and the available collations and mistakenly reports, "a little more than a dozen manuscripts containing the phrase. . ."

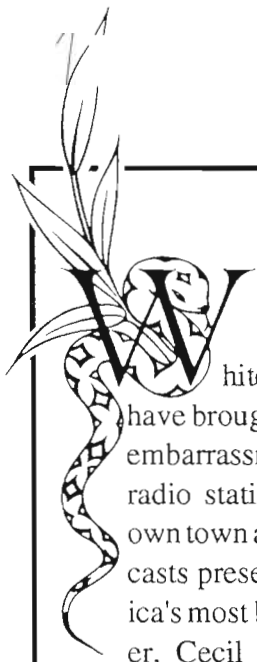
Contrary to White's error, the facts reveal that the phrase is in **57** of Hoskiers cursives; it is in **most** of the Andreas line (about 80 MSS). Note P, 1, 42, 61, 104, 336, 628, 2019, 2020, 2023, 2057, and Von Soden's Ia (181, 296, 432, 598, 743, 2026, 2031, 2033, 2054, 2055, 2056, 2060, 2064, 2067, 2068, 2069, Ib2 (104, 459, 922). Andreas, Cappadocia, 614. Also including the phrase are men like Tyndale, Stephens, Beza, Elziver, (Geneva) (Bishops)—men who had access to even *more* versions and manuscripts.

Reader's are directed to J.A. Moorman's *When the KJV Departs from the Majority* for a *primer* on the Andreas/046 dispute in Revelation. Many noted scholars have faulted Hodges for his preference for following: 1.) a poorly collated resource (Hoskier), 2.) the 046 line instead of the OLDER Andreas line 3.) Schmid's recension/grammatical form theory.

Moorman adds,

"There is strong internal evidence for its [Rev. 1:11] inclusion. After the Superscription (1:1-3), and Salutation (1:4-8), John, beginning at 1:9 describes his first meeting with the Glorified Christ on the island of Patmos. He hears the voice in 1:10, receives the command in 1:11, and turns to see the speaker in 1:12. In verse 11, it would be strange if the speaker did not first reveal his identity before giving John such an all-embracing commission."

Once again, White's lack of familiarity with the debates and collations within the field of textual criticism, has led him to make false statements. White, like Ankerberg, Hanegraaff, McMahan, and others who pretend to be an expert in *all* fields, become a 'jack-of-all-trades and a master of none'.



White's false accusations have brought him much public embarrassment. The Christian radio station in White's very own town aired, several broadcasts presenting North America's most beloved bible teacher, Cecil J. Carter—the title: **"The Public Spanking of James White."**

"Welcome to our radio congregation: This includes a welcome to the person of Mr. James White, director of the Alpha & Omega ministries. I understand that he has promised that he will be listening. . .

Your great activity in promoting new versions, downgrading the KJV, and viciously attacking defenders of the Bible as, for example, Mrs. Gail Riplinger, is having a deadly effect in many lives. . .

Picture, if you can the multitudes of men, women and children, who will arise in the day of judgment and charge you with their doom, because you have convinced them that new bible ver-

sions which are based on inconceivably corrupted manuscripts, are in reality the true word of God. . .

My prayer to God is that he will be merciful to you and those who have been deceived by you into casting away the true bible for these miserable counterfeits. . .

In your two articles and booklet attacking Gail Riplinger and her amazing book: *New Age Bible Versions*, you are obviously so angry that you have not hesitated to try to destroy the credibility, honesty, and reputation of a gracious Christian woman. . . this is to your shame, because you have gone far, far beyond the proper bounds of scholarly criticism. . .

These all, along with you, have opened your mouths against one of the most courageous Christian woman, in a most despicable manner. . . Do you not think it is time someone called a halt to these extravagant charges against a gracious Christian woman. . .

That which you cannot find wrong, you invent with false accusations, and please do not say that you do not. A simple examination of your booklet reveals the fact. . .

Now you cruel, ungracious, voracious critics, shame on you! . . You appear like so many terrible birds of prey lodging in the branches of the church ready to interfere with anything that might awaken the multitudes who have been deceived by your lectures and writings into forsaking the pure word of God (Matt. 13:31-32). . .

Howl, you sinners and cry unto God to have mercy on your money loving souls. Yes, you are quite right, if Gail is right in her contention that the new versions rest on corrupted MSS., and she is right, no doubt about that, you will sell less of your books which are filled with quotations from those dangerously polluted versions. . .

Rejoice in the great mercy of God: when Job's friends humbled themselves they had to come to the one they had accused so heartlessly in the midst of his other trials. . .

[T]here is a way back; take it and rejoice in restoration of your soul, and say with David the man after God's own heart: He restoreth my soul. . ."

Cecil J. Carter

For the leaders of this people cause them to err. . .

Is. 9:16

Opening the pages of the reference book *Name It and Frame It* sheds light on why James White is just a wizard of errors. You've seen the ads, LEARN FLOWER ARRANGING AT HOME. PRESTIGE IS JUST A STAMP AWAY! James took the bait and got his so-called Th.D. 'doctorate' and Th.M. the same way we get our phone bill—through the mail! His Faraston Theological Seminary (a.k.a. Columbia Evangelical Seminary) is a non-accredited correspondence "degree mill, period" warns the reference book in its 1995, 4th edition on p. 141. White's inflated pretense may sway a few of his readers, but such shallowness is no match for the subtle new age 'bibles.'



HITE'S WEAK THEOLOGY

Scanning I John 4:2,3 in a new version will show how their wording fits precisely into the New Age One World Religion.

NIV	KJV
This is how you can recognize the Spirit of God: Every spirit that acknowledges that Jesus Christ has come in the flesh is from God, but every spirit that does not acknowledge Jesus is not from God. This is the spirit of antichrist. . .	Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist. . . I John 4:2-3

The MAIN tenet of the New World Religion is TOLERANCE for the religious beliefs of others. Therefore Christians *may* still believe that "Jesus Christ is come in the flesh" as stated in verse 2 above. BUT the broad way forbids that we say that one who "confesseth **not** that Jesus Christ is come in the flesh is **not** of God." Therefore, I John 4:2 can stand with little alteration. BUT, I John 4:3 MUST change to conform to the unjudgemental broad way. "Christ **is** come in the **flesh**" must be removed. All New World Religion advocates will "acknowledge Jesus."

In addition, new versions deny Jesus Christ **IS** alive; note the change in verse 2 from "is come" to "has come." Those who would deny the *bodily* resurrection of Jesus Christ could "acknowledge" (head knowledge) that he "**has** come." (The difference between "acknowledge" and "confesseth" is apparent to anyone.) When Jesus was seen by Thomas, he said, "for a spirit hath not **flesh** and bones, as ye see me have." (Of course the NIV and NASB omit Eph. 5:30 "of his flesh, and his bones." New Greek text editor B.F. Westcott questioned the *bodily* resurrection of Jesus Christ; hence much that points to it has been removed.)

In spite of *all* of the theological implications regarding the changes in new

versions, Mr. White tells his reader it's *OK* to omit 'it' in verse 3 since 'it's' still in verse 2. He adds, it's "hard to believe" KJV only advocates find the NIV wanting here. He ends noting, "one can almost be sure that the shorter reading (that of the modern texts) is the best. . ." Scholars disagree. A.C. Clark's *Descent of Manuscripts* notes, "Errors to which scribes are most prone are omissions not interpolations." Colwell (past President of the University of Chicago), in his *Studies in Methodology in Textual Criticism*, says that the scribes of P45, P66, and P75 were "prone to lose their place in the text and consequently skip over words, phrases. . ."

White closes his discussion of I John 4:2 and 3 charging "deception" and a "tremendously unbalanced picture" because *New Age Bible Versions* fails to give the "whole story," that being 'its in verse 2.' White's vacation bible school exegesis is an embarrassment to the school from which he graduated. With "blind guides" like this, the new version advocates and New Agers will march hand in hand agreeing that those who do **NOT** confess "Jesus Christ is come in the flesh" are **OK**. (This is called Inclusive Theology and fits in perfectly with what is taught at almost ALL of the seminaries at which new version editors teach.)

• Speed reading I Tim. 6:10 brings White to his dead end conclusion, "[I]s the love of money the root cause of rape?" Misreading the word 'ROOT' (R-O-O-T) as the word 'cause' (C-A-U-S-E) will never put James White in line for Vanna White's job. A root is not a 'seed'. A seed generates or 'causes' something; a root merely acts as a vehicle for feeding. The pornography, movie, fashion and advertising industry and their "love of money" are

at the root. This *root* 'leads into temptation' man's sinful nature. This nature is ready and willing to bear evil fruit; the desire for gain inspires (or is at the *root* of) the tempters.

Also the new versions addition of the word "kinds of" does not occur in any Greek text. 'Evil' is plural, disallowing their interpolation and implying *all*.

hyper Calvinism will only allow one understanding. They *change* the word to fit their theology. Is it "your election" or the election of you. The word "by" in the text is referring to being "beloved by God." The question remains, is it "your election of God" (KJV) or 'he has chosen you'. Both versions must 'fill in' the phrase to make a complete thought for the Greek merely says "your election" or "the election of you" "beloved by God, your election." Any lexicon lists both "of" and "by" as appropriate for *hupo*; it depends on how the translator *wants* to interpret it, in this case.

PRIMARY SOURCES: WESTCOTT & HORT

WHITE DENIES FREE WILL

White says Palmer is miscited on p. 2; when in fact there is no miscitation. He further contends the braced [] words [his NIV] are "her whole point," when, in fact, the whole point relates to Palmer's denial of each persons responsibility to, by an act of their free will, by faith, receive Jesus Christ as their personal Saviour. The braced [his NIV] were placed there because Palmer's sentence began with the word 'This' and no antecedent followed; Palmer was referring to his NIV, which he thinks does not teach 'free will'. White's comment is: "as it is today the KJV suggests the opposite." This is *not* true. The decision as to whether "of" (genitive) is subjective or objective is a perennial question in any language. Look at *any* English sentence. Does 'the love of God' mean *God's love* (yes) or *one's love for God* (no). Look at another phrase--'the love of money'. Is it *one's love for money* (yes) or *money's love* (no). In I Thes. 1:4 the question, in Greek OR English, remains. Is it God's election of us or our election of God. The text as it stands in the KJV allows both interpretations; this is fair and right. Palmer and White's

If White had secured a terminal degree (Ph.D., M.F.A., et al.), he would have learned that *only* PRIMARY SOURCES are admissible as documentation and evidence. Even law students know "double hearsay" is inadmissible. *New Age Bible Versions* documents from *primary sources*. White's "double hearsay" sources and 'arguments from silence' prove nothing. (viz. A few pop occult books do not list Westcott and Hort in the lineage of the current channeling movement.)

But if White wants to ignore all of the primary sources shown in the book, and follow some "double hearsay" sources--TONS of those CAN be found to prove the new version editors, Westcott and Hort, were considered 'mystics' by their contemporaries and are classified as such by *other* scholars who *used* primary sources.

In addition to *numerous* references given in *New Age Bible Versions*, B.F. Westcott is identified as "a mystic" by the standard reference work of his day: *The Encyclopedia Britannica* (1911). Princeton University Press' recent book, *The Christian Socialist Revival* (1968, Peter d'A Jones) says B.F. Westcott was "a mystic" (p. 179). The highly respected *Encyclopedia of Religion and Ethics* identifies both B.F. Westcott and F.J.A. Hort as Alexandrian mystics (see 'Alexandrian Theology' et al.). The *Occult Illustrated Dictionary* even cites our bible correctors B.F. Westcott, Hort, and Lightfoot and their 'ghostly' games.

The pretence by White and others, that B.F. Westcott's 'Ghostly Guild' activities and Spiritualism were only a part of his younger days, is proven wrong through numerous quotes in *New Age Bible Versions*. He speaks, as late as 1880 (age 55), about "fellowship with the spiritual world" and "the dominion which the dead have over us" (p. 439).

White needs practice parsing English sentences; Westcott's son said he had "faith" "in Spiritualism." White takes the very sentence wherein Westcott's son said his father B.F. had "faith" in "Spiritualism," and responds, "It's hard to understand how someone can take this and say that Arthur Westcott called his father a "spiritualist." Webster defines '**spiritualism**' as "the practices of spiritualists;" and "the belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by rapping, or during abnormal mental states, as in trances, commonly manifested through a medium." Webster defines

necromancy as, "communication with the spirits of the dead."

The pretense that Westcott and Hort's Ghostly Guild was 'scientific' rather than 'spiritualistic' is dissolved by the *many* references cited in the book. If it was scientific, it would not have aroused the "derision and even some alarm" by Cambridge colleagues who were "appalled" and referred to it as "mediaeval darkness." *The Encyclopedia of Occultism and Parapsychology* lists the Ghost Club as one in which "members related *personal* experiences concerning ghosts."

DIAGRAM THIS SENTENCE

Jer. 26:2 commands "Diminish not a word." Yet White recommends dropping *two* words from Eph. 1:11. He thinks because *similar* (not identical) words are in the *preceding* verse, that should be 'good enough.' Every Greek text, as well as the KJV, has the phrases in **BOTH** places. Yet White says, "All you had to do was not tell folks that the missing word is found in verse 10. One could write a book on how often you mislead you reader." *New Age Bible Versions* showed this comparison:

NIV, NASB et al.	KJV
also have obtained an inheritance	In whom also we have obtained an inheritance

White is wrong; "In whom" is not in verse 10! 'Whom' is spelled W-H-O-M; Him is spelled H-I-M. (the NASB is as slippery as White. They pretend God started a verse *in the middle* of a sentence. They recommend putting "in him" with verse 10, yet use punctuation and capitalization to put it with verse 11.)

NASB	KJV
10...earth. In Him 11 also we have obtained an inheritance	10. . .earth; even in him: 11 In whom also we have obtained an inheritance

Either way "In whom" is MISSING in new versions, just as I said. The KJV and the Greek have **BOTH** "in him" *and* "In whom." My recommendation to White: 1.) count the words, 2.) diagram the sentences, and 3.) look up the Greek (any Greek). The KJV wins on *all* counts. How have I "mislead the reader," Mr. White?

Several *other* cases in which a knowledge of parsing English sentences (resolving a sentence into its parts of speech and their interrelation) would prove the new versions' *words* do not *modify* the *same* things as the KJV's words. Often new versions *retain* a word or phrase, yet MOVE it, so that its

grammatical use in the sentence is COMPLETELY CHANGED. White misses all of these and childishly asserts that some 'missing' words are still around 'somewhere'.

Inclusive theology, mentioned earlier, is taught in most major seminaries today. It asserts that Christ died for the sins of the world, *and* it is not necessary to "*believe* in him" to have eternal life "in him." Even those who 'believe in Buddha' will have eternal life in Christ. Westcott, Hort, Schaff, Phillips, and most seminaries represented by *new* version editors believe and teach this. The Roman Catholic Church also teaches this in its seminaries.

Consequently the NASB's rendering of John 3:15 fits this 'inclusive' theology.

hoke

the word,
and it
becometh
unfruitful.

Mark 4:19

NASB	KJV
whoever believes may in Him have eternal life.	whosoever believeth in him should not perish, but have eternal life.

In 'inclusive' theology and the NASB, no one perishes and one may believe in anything, yet still have eternal life "in Him." When the "in him" is moved, it no longer modifies the verb "believeth," but now modifies the verb "have." Naive new version readers are unfamiliar with the 'Games Theologians Play'.

New versions often scramble the words and, as a result, destroy the sense of many sentences. Ephesians 1:13, for example, is badly mangled. The KJV's simple, "In whom ye also trusted" (viz. believe in him) becomes "In him, you also, after listening..." The "trusted" or "believed" is REPEATEDLY separated from the sole object of belief that will give eternal life.

White's inability to parse English sentences *or* discern aberrant theology leaves him ranting "deceptive citations" and "purposeful misrepresentations" regarding those who *can*.

A very important example of White's inability to decipher English syntax occurs in Phillipians 2:5-6. This verse presents Jesus Christ and his deity and equal standing as part of the Trinity. The NIV and some editions of the NKJV deny his deity in the following *phrase*:

NIV	KJV
Who. . .did not consider equality with God something to be grasped	who. . .thought it not robbery to be equal with God:

Evidently the NKJV received *so* much criticism for rendering this as the NIV does, it changed in recent printings to the KJV reading. In the KJV the 'NOT' modifies the word 'robbery'; in the NIV (and some NKJV), the 'NOT' modifies 'equality'.

To make it clearer, look at a parallel statement.

Mrs. Christian. . .did not consider equality with her husband something to be grasped.

Mrs. Lib. . .did not think it was robbery to be equal with her husband.

The two women have very different ideas. The Christian woman does not claim equality; woman's lib does. Clear?

- White wants to convince his readers that the three words "hath he quickened," in Eph. 2:1 are not necessary; he suggests the reader merely JUMP FIVE VERSES LATER to Eph. 2:5 to "hath quickened us." The theological problems evades White. Verse 1 is about "you"; verse 5 is about "us". Also the new versions' verse 5 ends with "You **have been** saved"; the KJV ends with "ye

are saved." Two points are critical: 1.) "You" cannot be saved in verse 5 unless "you" were quickened in verse 1. 2.) One does not join the "we" of verse 5 automatically; "you" must be born again. In conclusion: The omission of the three words and the substitution of "have been" for "are" presents a completely *different* soteriology—precisely the subject of the chapter in which this verse was discussed (viz. baptismal regeneration heresy).

LUCIFER'S LEXICON LIBRARY

"[T]he angel of the bottomless pit. . .hath his name Apollyon, [destruction]." Rev. 9:11

White's newsletter is called *Pros Apoligian*. There is a fine line between a 'defence' of one's beliefs and destroying the hearer's ear. (Mark 14:47) White crosses the line with the 666 mobius logo he now uses to terminate letters *and* his choice of reference works to *correct* the KJV and *New Age Bible Versions*. His Greek lexicon library comes from the enemy camp. He must be totally unaware that the lexicon he uses, *Thayer's Greek-English Lexicon*, was written by a **UNITARIAN**. Thayer spent his entire life trying to *prove* that the Trinity does *not exist* and that Jesus Christ and the Holy Ghost are not God.

So, where does Mr. White go to prove that my defence of the KJV's "Godhead" (Rom 1:20, Col. 2:9, Acts 17:29) is wrong? You guessed it: *Thayer's Greek-English Lexicon!!* The publisher's preface even gives a *warning* cautioning readers to be alert re-

garding alterations and verses dealing with the deity of Christ. There are four very strong verses on the Trinity in the KJV. Thayer manages to dissolve all of them. White follows this blind leader of the blind and says,

"Thayer's lexicon says 'deity...*theotes*, *theiotes*: *theot'*. deity differs from '*theiot'*. divinity, as essence differs from quality or attribute. This bit of information is vital" (*Pro Apoligian*, Vol. 2, Issue 2)

To defend the new version's dismissal of "the Godhead," White parrots Thayer saying, "*theiotes* means divinity or divine nature just as the NASB renders it. [*T*]*heotes*...means deity."

Sorry Mr. Thayer and Mr. White, the root *theos* means G-O-D, no matter how deftly a non-Trinitarian like Thayer tries to divest the powerful term "Godhead" of its Trinitarian meaning. Most lexicons used to *correct* the KJV were written by unsaved liberal scholars. (White also cites *Trench's Synonyms* to correct the KJV; Trench was a turn-of-the-century liberal.)

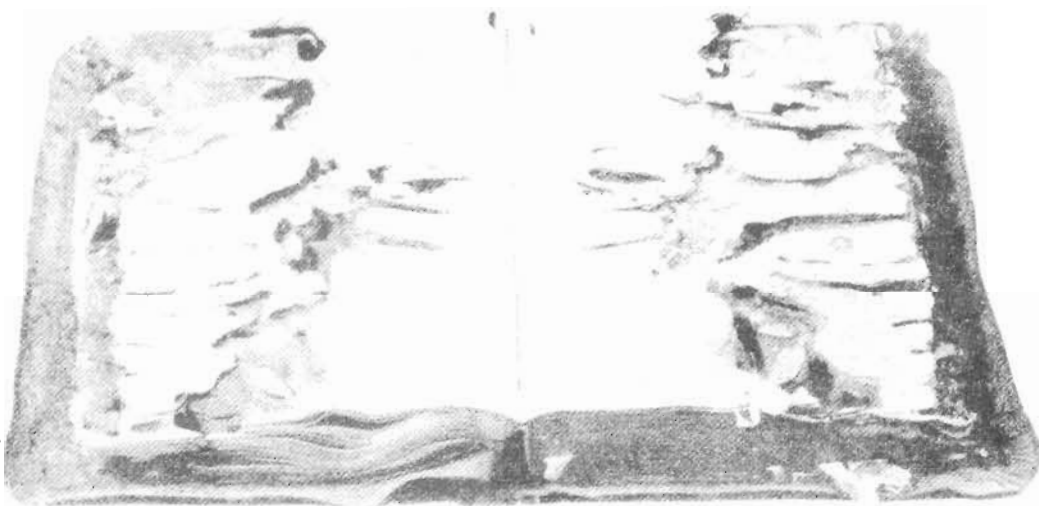
- His pretense of "correctly translating the term for age" misses the *fact* that new versions often translate *aiona* and *aionos* as 'world'. Are new versions 'incorrect' in those places? The fact is, the word can refer to *both* time (age) and space (world) depending on the context. The KJV give no entre to New Age cosmology and wisely ignored some of the Greek neo-Platonic lexical writings which see time as cyclical.

- When a word has *two* or more potential meanings, the new versions always use this as an opportunity to 1.) elevate man and 2.) demote Jesus or God. White will pretend to his readers that the lexical evidence supports only

his word choice, always the liberal one—*Abridged* bookstore lexicons and one word Greek definitions given in Strong's Concordance DO NOT represent the *varieties* of potential word meanings given in *real* research lexicons (i.e. the **ten volume** *Theological Dictionary of the New Testament*). Both the pagan and Judeo Christian semantic tradition are presented in such *unabridged* works. Recent *bookstore* brand lexicons present only the *recent* liberal trend to choose their definitions from the PAGAN tradition.

In the legal world, when liberals could not change the *laws*, they altered *Black's Law Dictionary* instead, giving broader and more liberal definitions for words. A parallel move has taken place in the 'dictionaries' used by 'Christians'. Those ministers, students or professors who say, "The word *should* have been translated. . .," (based on a brief citation in a lexicon) are echoing the serpent's 'hath God said?'. They are trusting the interpretation of one or two men, who probably are not born again Christians and about whom they know NOTHING. The scriptures are of *no* "private interpretation" (II Peter 1:20). The entire body of Christ replaced the O.T. priesthood and took over its job to guard the scripture. The bible (KJV) has been approved after being subjected to the scrutiny of believers for hundreds of years. Cults always move the authority away from the bible itself. Neither the definitions in interlinears (NASB, NIV, Berry's, Green's, Kohlenberger's, et al.) or the definitions in concordances (Strong's, Young's, et al.) or definitions in lexicons by Bauer, Bullinger, Earle, Gingrich, Kubo, Liddell-Scott, Louw-Nida, Mounce, Perschbacker, Thayer, Vincent, Wigram, Wuest, Brown, Driver and Briggs, Gesenius, Davidson or Holladay can or should be transplanted to replace the correct equivalencies God has instilled into the bible.

The historic doctrine of 'providential preservation' is being replaced by the notion of 'provisional restoration'. They are moving the locus of inspiration away from the bible you hold in your hand to some 'lost originals'. God did not promise inaccurate translations and lost originals. An inerrant, but inaccessible, word of God is of no value. Why wouldn't the world laugh at those who profess *infallible* truth from a *fallible* book. Authority is based on infallibility which is based on inspiration. The ultimate question and the first question (Gen. 3) is *who* is the authority—God and his word or man and his ideas.





WOE UNTO THEM THAT GO DOWN TO EGYPT IS. 31:1

White bases his assertions about the correctness of bible readings on the critical apparatus in his UBS 4th edition, Nestle's 27 edition, and Hodges' *Majority Text*. When the International Greek New Testament Project investigated most apparatuses, Colwell, their Director determined that they "fail to cite witnesses accurately or completely." Anyone who has spent time *actually* collating manuscripts knows this. Secure for yourself through ILL (Inter-library loan) a *Facsimile of the Washington Manuscript of the Four Gospels* (MS W) from The University of Michigan, Ann Arbor, Michigan (Henry A. Sanders, 1912). Check Luke 5:6, 16:31, Matthew 16:2-3, 26:26, and John 6:2, for example. The witness given for Manuscript W is wrong in the *Nestle Aland* text. In addition, they cite only 7% of the cursive manuscripts, .02% of the lectionaries, 33% of the versions and 24% of the church fathers. If all evidence supporting the KJV readings was listed, it would not fit on the page! Von Bruggen has also proven that Aland does not collate Byzantine type manuscripts, he collates Egyptian MS.

Furthermore, *The Greek New Testament According to the Majority Text*, which White often cites to support his errors (i.e. Rev. 1:11), makes an error in John 21:7 and Romans 16:1, carelessly omitting words which are found in the majority of manuscripts, the KJV and even new versions.

Readers (& White) naturally assume that the term 'Majority Text' and the German sigla "M" represent a numerical majority of a *full* collation of the five thousand-plus Greek New Testament documents. Nothing could be further from the truth. This so-called 'Majority Text' White cites is based on von Soden's collation of **414** of the **5,000+** documents. Even these 414 were not *fully* collated. White must not have carefully read the preface which admits, "We were forced to rely on von Soden's work... his presentation of the data leaves much to be desired. . . The present edition does not cite the testimony of the ancient versions or church fathers."

The editors of this 'Majority Text' took von Soden's work, and by comparing group variations within the manuscripts listed for each group, derived the apparent wording of the Greek witnesses for each verse. The group that von Soden called Kx is followed in most cases.

Frederik Wisse, in his *The Profile Method for the Classification and Evaluation of Manuscript Evidence as Applied to the Continuous Greek Text of the Gospel of Luke: Studies and Documents* (Grand Rapids: Wm. B. Eerdmans, 1982) pp. 16-17, found a LARGE number of errors in von Soden's work. His conclusion was that "von Soden's inaccuracies cannot be tolerated for any purpose. His apparatus is useless for a reconstruction of the text of the MSS he used."

Even the editors admit, "all decisions about M p t [even split] readings are provisional and tentative." (Hodges 1985, xxii) Kevin James in his brilliant book, *The Corruption of the Word: The Failure of Modern New Testament Scholarship* notes, "We do know that at times von Soden examined only **13** of the more than **300** manuscripts that make up his Kx group to determine the wording" (p. 248). (It is important to note that Hodges has not misrepresented his work, but unlearned students like White have. In Luke 1 von Soden cites 120 MSS; Wisse profiles nearly 1400. *When the KJV Departs from the Majority Text* by J.A. Moorman summarizes such findings. Wisse explains that, "Of the 99 checked MSS, 76 were missing one or more times when they should have been cited, or were listed when they should not have been. This breaks down to 59 MSS which were missing in von Soden's apparatus from one to four times, and 39 which were added incorrectly from one to six times" (pp. 16,17).

In conclusion, I will say the 'Majority Text' White cites is based on a collation of less than 10% of the extant documents. These 10% were not fully collated and were very frequently miscited. H.C. Hoskier said of von Soden's work, "I regret to have to condemn it strongly... the apparatus is positively honeycombed with errors." (JTS, 15-1914, p. 307)

The book of Revelation in Hodges-Farstad's so-called "Majority Text" relied, for the most part, on H.C. Hoskier's collation of the book of Revelation. In spite of the fact that the eighty or so Andreas MSS are older and stylistically superior, Hodges-Farstad relied on an equal number of MS in the 046 line. To excuse this

prejudicial move, they list only one-third of the Andreas line. This distortion allows the omission of vital texts such as Revelation 1:11, "I am Alpha and Omega, the first and the last."

Again, White's reliance upon secondary, not primary sources, leads him into error. I recommend he secure the work of Alford, Tischendorf, Souter, Merk, Vogels, Legg, Moorman, James, Charles, International Greek New Testament Project, Migne, as a start. Then secure the manuscripts listed in James' *Corruption of the Word*. From there, he can begin securing facsimiles through ILL from the Ancient Biblical Manuscript Center, 1325 North College Ave, Claremont, CA 91711 U.S.A.

WHITE'S WOES

"One woe is past; and behold, there come two woes more hereafter." Rev. 9:11-12

My heart goes out to this young man's family, and to the families of the other critics, as well, some of whom are Christians. They are bringing upon themselves and their precious families, *much unnecessary woe*. "Vengeance is mine saith the Lord, I **will** repay." "It is a fearful thing to fall into the hands of the living God." God will no doubt 'correct' those who 'correct' the bible and falsely accuse those who defend his word.

WOE UNTO YOU, YE BLIND GUIDES

KJV antagonists love to quote White's remarks about my brief com-

It creeps into our lives at birth
And makes us kindred to the earth
It grows like some destroying weed
With every wanton act and deed
It robs of virtue and of youth
And cunningly perverts the truth
It offers fruits of pleasure rare
But fills partakers with despair
It binds the strong, deceives the wise
And masquerades in keen disguise
It builds its castles all of sand
And leaves a torn and wasted land
It blinds the eye and mocks the soul
And exacts an everlasting toll
It lost its power our souls to damn
When Jesus Christ became our Lamb.

The
Bible calls it



ments about the letter "S". I stated:

"Their Greek differs from the overwhelming majority of manuscripts by

one letter, 's'. The former has the genitive *eudokios* while the latter has the nominative *eudokia*. Watch out for the letter "s"—sin, Satan, Sodom, Saul (had to be changed to Paul). The added 's' **here** [emphasis added] is the hiss of the serpent."

The new versions destroy the meaning of Luke 2:14 because of an added 's' in their minority Greek text. My comments about the 's' were intended as satire and fit Webster's definition:

"trenchant wit, irony or sarcasm, used for the purpose of exposing or discrediting vice or folly"

That was the intent. **HOWEVER**, White is wrong to assume that the comment is devoid of truth. The realities regarding the letter 's' are known to any student of linguistics. A brief history follows, if only to prove that: 1.) even simple statements in *New Age Bible Versions* were not made without years of study behind them. 2.) Mr. White's background in most of the subjects under discussion is shallow, at best.

Is the letter 's' (and some words using it) connected with 'the hiss of the serpent'? (Remember, I merely said, 'Watch out for 's'... **here** it is the hiss of the serpent.' White jumps over the word "**here**" and pretends I'm saying that **all** "s" words are bad. White comments, "Such arguments would lead us to abandon such terms as salvation." He and hostile radio hosts take

Woe unto them that are wise in their own eyes, and prudent in their own sight! . . . which justify the wicked for reward, and take away the righteousness of the righteous from him!

Is. 5:21, 23

my satirical jab and pretend I actually think all "s" words are bad. They must have a very *weak* case to employ so vacuous a ploy. My "watch out," though intended satirically, has a linguistic basis. Written language began as *ideography*; each picture conveyed an idea. From this *logography* developed in which signs were abstracted from pictures to represent a word. (Chinese is the only current alphabet that still uses such a system.) Stephen's classic *Runic Monuments of Scandanavia and England* (Copenhagen, 1868, Vol. 1) is only one of scores of books which show that the letter 's' developed from a logography of a serpent. When the *syllabic* system replaced the *logographic*, the sign that stood for one word could not only be used for that word, but also phonetically similar words. (*Rebus* writing, for example, replaces an abstract picture of a serpent for the 's' sound.)

Every dictionary and reference book (look up 's' in Webster's) calls 's' "the hissing sound." The sound phonetically associated with the serpent shaped pictograph was the sound made by the serpent—hiss. (pronounce 's' as "hiss") Even Webster's "Guide to Pronunciation" identifies 's' "as in hiss," on p. vii. 'S' is the hissing sound in French, German, and most other European languages.

The Semite (Shem) and Phoenician 'S' first appeared as a reclining serpent. All alphabets from this fertile crescent area do likewise. (A Hebrew word for 'serpent' *tanneen* even means "to stretch out." Another Hebrew word for serpent *tsiph-ohnee* means 'a hissing serpent'. It is from the root 'to hiss'.) The Hebrew, Samaritan, Arabic and Syriac 'S' is called "Sin". This *fact* and sample letters which *all* appear as serpents can

be seen in Webster's (1828) *The American Dictionary of the English Language*. The Syrian 'skin or sin' can be seen to uncoil as it changes positions in a word from final, medial, and initial. Even the Ethiopic *sa, su, sy*, look like a snake pictogram. (Even today, the hand sign for the deaf for 'a snake' mimics the Arabic final 'sin' letter.)

The Greeks and Romans stood the "S" erectly, as we see it now. This erect serpent (standing next to a tree *ala* Gen. 3) pervaded the art of this period. Even the technical term in phonics for the 'hissing sound' is *sybilation*, coming from the occult Sybils who spoke then as New Age channelers do today. In the Greek alphabet, the second letter for the lower-case s, sigma, is used only as the terminal letter of a word. This peculiar form of 'S', identical to a serpent pictogram, is used for the Greek number 6. It is called *stigma*, and means 'a mark' from the root 'to prick'. (Does this not point to Rev. 13 and 14 and its mark of 666. *Stigma* (prick) and *charagma* (sharpen to a point), both translated 'mark' in the KJV, point to the *new* hypodermically inserted identification microchip, inserted "in" the hand or forehead (not "on" as new versions say!). Incidentally, *Xi*, which represents 60, is identified as "the symbol of the serpent" in Greek, by one of this century's greatest scholars, E.W. Bullinger. His classic book *Number in Scripture* shares my "Watch out" view of the "S". [see pp. 49, 150, 156, 282, 283, et al.]

"But 666 was the secret *symbol* of the ancient pagan mysteries connected with the worship of the Devil. . . The great secret symbol consisted of three letters SSS, because the letter S in the Greek alphabet was the symbol for the figure 6."

The letter 'S' had such negative roots and associations that, it has been suggested the letter "f" was used in its place. Bibles proceeding the KJV 1611 often used "f" for "s". Matthew Carrey was the first to change "f" to 's'. Even in chemistry, the letter 's' is the symbol for sulfur. (Bible students know sulfur is "brimstone," the final home of those who take the *mark* (Rev. 19:20) and of the *serpent* (Rev. 20:10). Bullinger comments,

"It is today the secret connecting link between those ancient mysteries and their modern revival in Spiritism, Theosophy, etc. The efforts of the great enemy are now directed towards uniting all into one great whole. . . The letter is becoming familiar to us now. . ."

Was my aside, "Watch out" ludicrous? I think not. I have gone to lengths to prove that even the sarcasm in *New Age Bible Versions* is wiser than White.

—"WOE UNTO THEM THAT CALL. . . GOOD EVIL"

White claims "the deity of Christ" is undermined in the KJV in Titus 2:13 and 2 Peter 1:1. he must be unaware of the following:

Titus 2:13

1.) All Greek texts have the wording of the KJV. None render it as the new versions do.

2.) The Granville Sharp *theory* he cites is just that, a *theory*. It does not *require* that the Greek word order be

changed, or commas added, but simply states that one person, not two, are presented here.

3.) The *same* grammatical construction is used to express the *deity* of the Father ("God and our Father") in Gal. 1:4, I Thes. 1:3, and Phil. 4:20. The O.T. uses such a construction frequently (i.e. Is. 45:21, a just God and a Saviour, and Gen. 49:25).

4.) New versions omit the definite article "the" great God, seen in *all* Greek texts. He is *the* great God, but is only *our* Saviour since we believe in him.

5.) The spelling of 'Saviour' as "Savior" *denies* his deity. See Webster's distinction between a "savior" ("one who saves") (it could be *anyone*) and the 'Saviour' "Jesus Christ the Redeemer". (The move from a seven letter word, the bible's number for perfection, to a six letter word, the bible's number for man, is a downhill move.)

2 Peter 1:1

1.) The *Textus Receptus* (Elzevir) reads "our Saviour." (See footnote in Berry's Stephen's interlinear.)

2.) P. 371 of *New Age Bible Versions* quotes Lewis Foster, an NIV editor, confessing WHY they *really* insert Christ's deity here and omit it nearly 100 other places.

3.) White pretends the KJV says "our God and our Savior, Jesus Christ" in Titus 2:13 and 2 Peter 1:1. the KJV has only one "our," no comma, and spells Saviour correctly.

NEED A GOOD LAUGH ABOUT NOW?

White includes a lengthy quote from NKJV Old Testament editor James

Price to *prove* that the KJV is New Age too. For example, Price asserts that the KJV rendering "found mules" instead of "found water" is "a New Age attack. . ."

Gen. 36:24: The new version's translation of *yemin* as 'hot springs' or 'found water' is based on Jerome's Latin Vulgate *interpretation* (see Gesenius, "Hebrew and Chaldee Lexicon," p. 351). One commentator notes, "Hebrew words have as many as three meanings with the same letters, and as many as ten meanings when traced back to the roots." Calvin, Luther, and Clarke side with the KJV rendering. Price's pretense that "mules" promote the New Age agenda is funny.

I Sam. 2:25: This is a gem! Price's pretense is unconscionable. He faults the KJV for translating *elohim* as 'judges' here, yet *he* translated *elohim* as 'judges' in *his* NKJV in Ex. 21:6, 22:8, 22:9a, and 22:9b! Using Price's logic, we must ask of his NKJV, "Do you suppose this is a New Age denial that God will judge sinners?" His dissemblance to fool readers that *elohim* always means 'God' is deceitful at best. *All* versions variously translate this word dozens of ways. The NIV uses 40 different words to translate *elohim* such as, "goddesses, angels, idols, and heavenly beings." Even Strong notes that it is "occasionally applied by way of deference to magistrates. . . judges."

The rest of Price's verse samples are equally devoid of accuracy, content, meaning, or relevance to any 'New Age' implications. The *weak* and too often deceitful case of new version advocates gives *added* proof of the veracity of the *King James Version*.



WHITE FLEECES THE FLOCK

Note just a few of White's outright lies, misrepresentations and faulty facts, exegesis and theology.

- Hunt did not write the May, 1994 *Berean Call* article. Pretending he did is a lie. (Letter from T.A. McMahon dated June 18, 1994: "I wrote the review. . .")

- Pretending Norman Geisler's quote (p. 318) was taken out of context is preposterous, given the 28 times Geisler documents the New Age use of the term "the Christ" in his brief 22 page "Summary of New Age Beliefs," *Infiltration of the New Age* (pp. 107-128).

- Although White says, "Again you are in error. The NIV translates it as 'false gods. . .'" In fact the NIV's term is NOT A TRANSLATION of the Hebrew word there for 'lie'. The NIV interpolates and substitutes "false gods." All false gods are lies, but all lies are not false gods.

- White talks about misrepresentations in the 'index'. There is no index.

- White wants to limit the Holy

Ghost's ability to use the word of God as intended, that is, as "a discerner of the thoughts and intents of the heart" (Heb. 4:12). The KJV's use of words which can communicate *more* than one meaning facilitates this. White would limit the bible's vocabulary to *his* limited vocabulary and *his* narrow semasiology. For example, the KJV's use of "peculiar" gives the reader both meanings of that word. It can be from the Latin *peculiarus* meaning "one's own property;" or as Webster defines it: "different from the usual." The NIV's "people belonging to God" denotes *only* the former. The KJV's "peculiar people" is defined in Webster's 5th edition Collegiate Dictionary as, "Jehovah's own people; the people of Israel;—used of themselves of many Christian bodies." Hence *both* definitions of peculiar are in the dictionary, giving the reader a picture of how God views us *and* how the world views us.

Other words such as 'sober' and "heady highminded" have multiple meanings. The latter, surprisingly, speaks volumes to this generation who have given up pursuing 'knowledge' through intellectualism and have given over their 'mind' to drug induced 'highs' as a vehicle for experiential 'knowledge'.

• If White had done a six year long word-for-word collation instead of a six week long slap-dash high school newspaper style analysis, he would often avoid faulting the KJV. For example, in I Cor. 16:2 the KJV inserts the word "God" to *identify* "him." How can he fault the KJV for this when a word-for-word collation of the NIV proves they substitute names (i.e. Jesus) for pronouns (i.e. he) and vice versa, *hundreds* and *hundreds* of times. Greek

or Hebrew names and pronouns are interchanged indiscriminately *all over* the NIV.

• The following notice appears on the copyright page of almost every copy of *New Age Bible Versions* in print. White *ignores* it and steams when the reading of the NIV isn't *identical* to the NASB.

"The NIV and NASB do not have identical words because each is copywritten. Space permits only one example, often that of the NASB, but the heresy occurs in other versions as well, worded in a slightly different way."

For example, in John 6:68 (discussed on p. 260), the NIV's "you" of verse 68 is heretically identified as "the Holy One of God" (the term used in scripture by the *devils*!) instead of "Christ, the Son of the living God" (verse 69). The quote (on p. 260) immediately beneath, cites a new version editor connecting the use of the term "words" with universal salvation by a supreme King (Holy One of God). The book was written for serious students of the bible, those who study material and don't just breeze through it.

When new versions *other than* the NIV and NASB are cited, the book uses the heading '**New Versions**'. For White to squawk that a verse under this heading is '*in* the NIV or NASB', is ludicrous. That is *why* the heading *did not* say "NIV, NASB". If I said, "Newspapers across the country are saying. . ." it would be irrational for White to charge: "My newspaper didn't say that."

Yet, White repeatedly uses this ploy saying, "But the NASB doesn't say

that," when the book *never* said it did. In fact, he cites 2 Cor. 5:21 wherein ALL new versions, except the NASB, *move* "in him." He squawks that the NIV *has* the phrase, yet neglects to tell his reader that by **MOVING** it, the NIV and other new version change *the verse's entire meaning*!

• Eph. 3:9: Metzger's NRSV and *Reader's Digest Bible* are the epitome of liberalism; he is a part of the faulty foundation on which new versions are built. Metzger's ascertions that "there is no reason why if the words [by Jesus Christ] were original, they should have been omitted," is the height of naivete. Anyone who hasn't noticed that the world omits "Jesus Christ" every chance it gets, is deluded.

• Phil. 1:14: His comment that "This is one of the few places where the Byzantine text rightly claims the support of an early papyrus for a unique, significant reading" reveals his lack of familiarity with the hundreds upon hundreds of instances in which the KJV received support from the early papyri.

• James 5:16: White claims, "she is also asserting that modern versions are polluted by Roman [Catholic] influence. She is simply incorrect." Is White aware of the fact that *Time* magazine (Dec. 26, 1994-Jan. 2, 1995, pp. 72-73) noted that "the best-known candidate [for the next Pope] is Cardinal Carlo Maria Martini. . . a Jesuit. . . on order with a reputation for liberalism." Martini was one of the five men who *created* the UBS Greek text underlying *new versions*. When is a Catholic Cardinal using the Vatican's own *Vaticanus* (B) MS not a Catholic? The Greek textual evidence is overwhelmingly on the side of the rendering 'faults' not 'sins'.

The manuscript evidence given in

New Age Bible Versions was not slavishly culled from someone else's review of the facts (UBS 4th, Nestles 27th, or Hodges et al.). It is important to read thoroughly the history of *each* reading and come to a decision which is not second-hand. The reading 'sins' has been shown to be a very isolated error (or heretical depravation). The many correctors of Aleph and B (11 total and over 15,000 corrections in Aleph alone) make it imperative that the originator and date of the reading be established *before* one assumes an Aleph & B reading is authentic, not one 'corrected before it left the scriptorium, or in the 12th century.

The history of the reading "God" in I Tim. 3:16 is another which, if investigated, finds the critical apparatus in error. Reading the books cited in the bibliography (*The Unjustly Excised Text of the Three Divine Witnesses*) which expanded from a paper prepared for the Classics Department (Classical Philology 510) at the University of Arizona, sheds unbelievable light on I John 5:7-8, not given in *any* apparatus.

- White asserts that "Men who strongly believe in salvation by grace alone have been involved in the translation of many of the modern versions." He is ignoring the clearly demonstrable fact that men who do *not* were *also* involved. Furthermore, translating a corrupt Greek text created and edited by those who do *not* believe in salvation by faith, can only result in a corrupt translation.

Paine's *The Men Behind the King James Version*, p. 71, describes the unbelievable number of translators that sifted through *each* book of the KJV bible. In most new version committees, only a *few* men go over the translation work of one or two people who

are 'experts' on *that* book. This allows the prejudices of *some* translators to crop up in the section *they* are responsible for and leaves other locations free of *that* particular prejudice.

WHITE OR BLACK MAGIC

"[E]very idle word that men shall speak,
they shall give account in the day of
judgement." Matt. 12:36-37

If *your* copy of White's critique doesn't have the portions and errors discussed herein, it is because, like a chameleon, he **CHANGES IT**, as his **ERRORS** are exposed. 'Witch-gaffed' edition of White's critique merits a response? It is ever-changing. As his lies are exposed—presto-chango—the allegations levitate from the pages. His *very* latest work contains **NONE** of the allegations from his *first* critique.

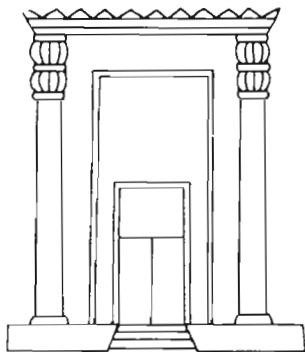
I demonstrated in *Which Bible Is God's Word* (p. 62) that White's assertion that "all the Greek texts read as new versions do in Rev. 14:1" was wrong. It is in MSS P, 1, 5, 34, 025, 141, 246, 2049, 2053, 2065, and 2255mg. He fixed that error, among others. Charges of misspelling vanish after his critique's thirty-some spelling errors were pointed out to him by readers. God forbids us to cast our pearls before swine, "lest they trample them under their feet, and turn again and rend you" (Matt. 7:6). I have seen a good sample of White's ability to "trample." His track record for 'rending' and bending, keeps me from personally sending him any pearls.

White is not alone in his ever-evolv-

ing and *changing* 'story'. He states that Virginia Mollenkott worked on the NIV for "five **months**." The NIV Translation Center seems to have been telling *callers* this over the phone, but when *written* confirmation is requested, that time period is denied. Kenneth Barker wrote in a letter (dated July 21, 1994), "I do not know who at IBS told you that Mollenkott's involvement as a literary consultant was **five months** but, whoever it was, **he** or she **was mistaken**." He states that she was involved "in the **earliest** stages of the translation work (in the late sixties and early seventies. . .)" [The NIV began in 1966 and the N.T. was published in 1973.] In case the reader has the NIV Translation Center's response, "The NIV and Homosexual and Lesbian Practice," you will note that the 'story' has *changed*. In that article it said, "**earliest** stages of the translation work on the NIV (in the late 1960's)." A letter from Virginia Mollenkott herself states, "I worked as NIV stylistic consultant for several **years**. To my knowledge throughout the **final** years of the work when initial translations were being polished." (June 12, 1994) [emphasis mine]

When presented with the NIV Translation Center's *version* she writes, "If you want to do me a favor, you could set the record straight with IBS in Colorado Springs. But perhaps they would rather not be disturbed by the facts?!" (June 20, 1994) Was it months or years? Seems White and the NIV Translation Center, "would rather not be disturbed by the facts"! White's notion that, "When she took stands contrary to Biblical standards, she was removed from the project" is denied by Mollenkott, who states in a letter (Jan. 20, 1995),

"You are right that Barker is playing little word games. It would be a different story if Edwin Palmer were still alive: he knew me, had heard me speak, and sent me sheaf after sheaf of translations to review over a period of **three** or more **years** including several gift editions for the committee members when the work was first completed."



WHITED WALL

"God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" Acts 23:3

"Ye know not what manner of spirit ye are of." Luke 9:55

Matthew 18 demands that, as Christians, we must give our brother and sisters in Christ the benefit of the doubt regarding their actions. If a fault is perceived, we are to go to that brother or sister privately. If White had called me, noting his 'problems', I could have relieved his concern, assuring him that some of what he's noted were proofreading errors which were **FIXED ALMOST TWO YEARS AGO**. (i.e. p. 191, Matt. 12:10 was changed to Luke 11:54 **FOUR PRINTINGS AGO**!) If the party's motive is to help, they will follow Matt. 18 and its command; if however, their motive is to

promote self (ego, notoriety, sell books, etc.), this path will be avoided.

There are two kinds of men: just and unjust. When God was choosing a stepfather for Jesus, he chose Joseph. When Joseph *perceived* that his espoused, Mary, was guilty of a fault and therefore with child, he reacted *privately*.

"Then Joseph her husband, being a **just** man, and **not** willing to make her a **public** example, was minded to put her away **privily**."

The unjust scribes and Pharisees, on the other hand, when perceiving that the woman in John 8 was *likewise* guilty, sought to "set her in the **midst**" and stoned her with **public** accusations. Jesus countered their accusations by writing **their own sins** on the ground.

God has a sense of humor. *Every time* the critics found a typo or proofreading error in *New Age Bible Versions*, **THEY TOO** had a typo or proofreading error in the **VERY SAME SPOT**. Note a few examples:

CORRECT	CRITIC	MINE
perfect (p. 261)	prefect (White)	perfect."
few clear and decisive texts that declare that Jesus is God. (p. 305)	few and clear (White) John is God (Cloud)	declare that
In both cases the word "all" should be " <i>almost</i> all"	"All the Greek texts." (re: Rev. 14:1) (White)	"All Greek texts" (re: James 5:16)

No doubt their errors have been fixed in subsequent printings since others have also pointed them out.

WHITED SEPULCHRES

"Woe unto you, scribes. . . Ye blind guides, which **strain at a gnat**, and swallow a camel. . . Woe unto you, scribes and Pharisees, **hypocrites**! for ye are like **whited sepulchres**, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within are full of **hypocrisy** and **iniquity**. Woe unto you, scribes. . ." Matt. 23:23-29

Oh how God must wish such Pharisees would strain out the bats in their new versions, as energetically as they try to strain at my gnats.

In a herculean effort to find *something* wrong with a book that finds **SO MUCH** *truly* wrong with his *own* new versions, White has resorted to inflating typographical and proofreading errors in the early printings. He describes such

human error as "grossly dishonest." Pickpockets tend to think everyone who bumps into them is trying to pick their pocket. Psychologists call this *projection*. Only someone who *lied* themselves would *assume* that simple transcriptural errors, common in *any* written material (including the critics'), were *intentional* lies.

When White's NIV differs from the KJV, he points out that scribes do make human errors in copying text.

"The reason for the difference has nothing to do with conspiracies. It has to do with copying Greek by hand and the errors we make when we do this. Quite simply, the phrase was dropped from the manuscripts of the Byzantine textual tradition because of something known as "*homoiteuton*" i.e., "similar endings". . .when looking back at the original, skipped to the next occurrence. . .NO GREAT CONSPIRACIES, JUST **HUMAN ERROR**." (emphasis mine)

Those, like White, can recognize the possibility of transcriptural error by scribes as quite human and devoid of evil motives. **HOWEVER**, White and the critics call this **SAME** type of error "grossly dishonest," when committed by those with whom they do not agree. Jesus called this "**HYPOCRISY**". He identified hypocrisy as a *characteristic* of the scribes and Pharisees.

White noted two "similar ending" proof-reading errors (*already* fixed in the most recent printing). Regarding p. 289 (John 18:36) he said,

"Obviously, you looked at the beginning of the verse where NASB has "My kingdom is not of this world."

When 'scribes' do this, they commit

"human error." When KJV advocates do this, they are perceived to be "grossly dishonest."

In a desperate attempt to prove error, White points to the misplacement of *one* quotation mark! (p. 261 perfect." should be perfect. The " belong after *side*.) If he had read carefully, he would have found the *same* quoted material on page 543 with both *the correct* and incorrect punctuation, making it crystal clear that the error was accidental. Since **NONE** of the *handful* of proofing errors in the book (all corrected by now) *affects* or *alters* **ANY** points being made, it should be clear to any honest person (pickpockets excluded) that they do not reflect a "dishonest" heart but merely my feeble eyesight. Only God knows if White's accusations are in reality a reflection and 'projection' of *his own* way of doing things.

White says that if God were behind my book, it would have no typos. Even the KJV itself had scores and scores in its first printing. The NIV has made *many, many* changes in each subsequent printing; most are very important doctrinally. Note just a few of the tons of changes in the NIV. These are not typographical changes, but *doctrinal* changes. The LORD and the Son are now GONE.

EARLY NIV		CURRENT NIV
the one and only Son	John 1:14	the One and Only
the only Son	John 1:18	the One and Only
name of the LORD	Lev. 24:11 et al.	the Name
By standing firm you will save yourself	Luke 21:19	By standing firm you will gain life

LET NO MAN DECEIVE YOU

We have demonstrated that White not only misrepresents *New Age Bible Versions*, but gives his reader no solid evidence on which to base their trust in new versions. With no hard data and only lying statements to feed his reader, he **MUST** resort to fierce invectives to emotionally arouse his reader. Consequently, **EVERY PAGE** on which he discusses *New Age Bible Versions* (approx. **20** pages), he sandwiches his 'bologna' with inflamed rhetoric using the following libelous words about **40** times: "purposeful distortion," "simple dishonesty," "false statement," "no interest in being. . .honest," "less than honest," "white lie," "fudge," "false impression," "falsification of citations," "gross misrepresentation," "honesty and integrity," "untrue," "disregard for. . .honest argument," "sacrifice truth," "gross misuse," "untrue," and "misrepresentation." The purpose and goal behind the constant repetition of such words is evident.

The critics *cannot* defend their new versions nor deal with *all* 700 pages of documentation and *proof* in *New Age Bible Versions*. So they must instill in their followers a *general* distrust for the character and "honesty" of the author. This

If any man shall take away from the words of the book
of this prophecy, God shall take away his part out of the book
of life. . ."

is done so that when *evidence* is presented that they *cannot* refute, they can simply cloud the *whole* issue with 'feelings' that '*maybe that fact isn't true*' *because* it is presented by a "less than honest" person. New version advocates have such a weak case; *New Age Bible Versions* documents such a *strong* case. Any thing based on a false premise will eventually have to resort to lies to defend itself. We have seen this tactic used by the critics throughout *Blind Guides*.

Christ's trip to the cross to rescue lost sheep left him looking horrific. They were trying to stop him all along the way. By the time he reached the cross, his visage was marred more than any man. No doubt when David fought the lion and the bear, to rescue one little lamb, he was torn and ripped upon in the fight. Anyone who sets out to rescue babes in Christ from the "roaring lion" will be set upon in word and deed—hoping to keep him from the rescue operation.

The KJV translators said in their 'To The Readers':

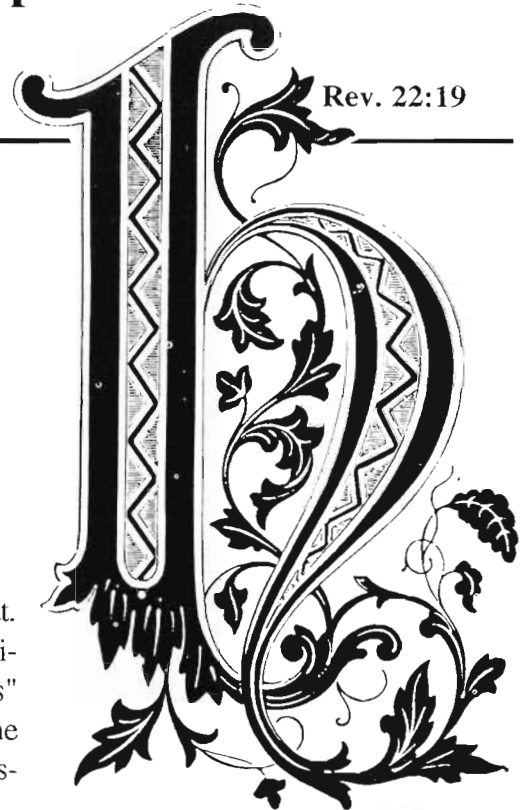
"So hard is it to please all, even when

we please God best. . . whoever attempts anything for the public (specially if it pertains to religion, and to the opening and clarifying of the word of God) the same sets himself upon a stage to be frowned at by every evil eye, yea, he casts himself headlong upon spikes to be gored by every sharp tongue."

"Many false witnesses came" (Matt. 26:60) against Jesus. The same religious leaders set up "false witnesses" (Acts 6:13) against Stephen. "[I]n the last days. . . men shall be. . . false accusers." (2 Tim. 3:3)

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Heb. 12:2-3

Those sharp tongues who have always gored at the word of God, pierced the suffering Saviour as well.



HALLOWED BE THY NAME

The manuscripts, versions, and principles of 'textual criticism' recommended by the critics tell Christians to pierce the written word defacing the Lord Jesus Christ—even his name.

The following list was taken from Salliby's *If the Foundations Be Destroyed*. Moorman's *Early Manuscripts and the Authorized Version* lists many more.

Knowing the terror of the Lord, we persuade men. . .

2 Cor. 5:11

NAMES AND TITLES OF JESUS OMITTED IN THE NIV

An asterisk () indicates that the NIV substituted the title with an inferior one.*

Matt. 8:29 Jesus
 Matt. 9:28 Jesus
 Matt. 13:36 Jesus
 Matt. 13:51 Lord
 Matt. 15:30 Jesus'
 Matt. 16:20 Jesus
 Matt. 17:20 Jesus
 Matt. 17:22 Jesus
 Matt. 18:2 Jesus
 Matt. 18:11 Son of man
 Matt. 19:16 *Good Master
 Matt. 23:8 Christ
 Matt. 23:10 *Master
 Matt. 24:2 Jesus
 Matt. 25:13 Son of man
 Matt. 27:24 just person
 Matt. 28:6 Lord
 Mark 2:19 bridegroom
 Mark 5:13 Jesus
 Mark 7:27 Jesus
 Mark 9:24 Lord
 Mark 11:10 Lord
 Mark 11:14 Jesus
 Mark 14:18 Jesus
 Mark 14:45 master (or Rabbi)
 Luke 4:41 Christ
 Luke 7:22 Jesus
 Luke 7:31 Lord
 Luke 9:35 *beloved Son
 Luke 9:56 Son of man
 Luke 9:57 Lord
 Luke 13:25 Lord
 Luke 17:6 Lord
 Luke 22:31 Lord
 Luke 23:42 Lord
 John 4:16 Jesus
 John 4:42 Christ
 John 4:46 Jesus
 John 6:69 Christ
 John 6:69 *Son of the living God
 John 8:20 Jesus
 John 8:35 the Son
 John 9:35 *Son of God
 John 11:14 Jesus
 John 11:39 Jesus

John 13:23 Jesus
 John 19:38 Jesus
 John 20:15 Jesus
 John 21:5 Jesus
 John 21:21 Jesus
 Acts 2:30 Christ
 Acts 3:13 *his Son
 Acts 3:23 prophet
 Acts 3:26 *his Son
 Acts 3:26 Jesus
 Acts 4:27 *hold child
 Acts 4:30 *holy child
 Acts 7:30 Lord
 Acts 8:37 Jesus Christ
 Acts 8:37 Son of God
 Acts 9:5 Lord
 Acts 9:6 Lord (twice)
 Acts 9:29 Jesus
 Acts 15:11 Christ
 Acts 15:18 God
 Acts 16:31 Christ
 Acts 19:4 Christ
 Acts 19:10 Jesus
 Acts 20:21 Christ
 Acts 22:16 Lord
 Rom. 1:16 Christ
 Rom. 6:11 Lord
 Rom. 14:6 Lord
 Rom. 15:8 Jesus
 Rom. 16:18 Jesus
 Rom. 16:20 Christ
 Rom. 16:24 Lord Jesus Christ
 I Cor. 5:4 Christ (twice)
 I Cor. 5:5 Jesus
 I Cor. 9:1 Christ
 I Cor. 9:18 Christ
 I Cor. 10:28 Lord's
 I Cor. 15:23 Christ's
 I Cor. 15:47 Lord
 I Cor. 16:22 Jesus Christ
 I Cor. 16:23 Christ
 2 Cor. 4:6 Jesus
 2 Cor. 4:10 Lord
 2 Cor. 4:11 Jesus
 2 Cor. 5:18 Jesus

2 Cor. 10:7 Christ's
 2 Cor. 11:31 Christ
 Gal. 3:17 Christ
 Gal. 4:7 Christ
 Gal. 6:15 Christ Jesus
 Gal. 6:17 Lord
 Eph. 3:9 Jesus Christ
 Eph. 3:14 Lord Jesus Christ
 Phil. 4:13 Christ
 Col. 1:2 Lord Jesus Christ
 Col. 1:28 Jesus
 I Thess. 1:1 Lord Jesus Christ
 I Thess. 2:19 Christ
 I Thess. 3:11 Christ
 I Thess. 3:13 Christ
 2 Thess. 1:8 Christ
 2 Thess. 1:12 Christ
 I Tim. 1:1 Lord
 I Tim. 2:7 Christ
 I Tim. 3:16 God
 I Tim. 5:21 Lord
 2 Tim. 4:1 Lord
 2 Tim. 4:22 Jesus Christ
 Titus 1:4 Lord
 Philem. 6 Jesus
 Heb. 3:1 Christ
 Heb. 10:30 Lord
 I Pet. 3:15 *God
 I Pet. 5:10 Jesus
 I Pet. 5:14 Jesus
 I John 1:7 Christ
 I John 4:3 Christ
 I John 5:7 the Word
 I John 5:13 Son of God
 2 John 3 Lord
 2 John 9 Christ
 Rev. 1:8 .. the beginning and the ending
 Rev. 1:9 Christ (twice)
 Rev. 1:11 Alpha and Omega
 Rev. 1:11 the first and the last
 Rev. 1:13 *Son of man
 Rev. 12:17 Christ
 Rev. 14:14 *Son of man
 Rev. 20:12 God
 Rev. 22:21 Christ



HOSTWRITERS/PLAGIARIZERS

OTHER critiques, one ghostwritten *for* one of the 'Christian celebrities', plagiarizes much of James White's material and mistakes. So it will not be necessary to respond *twice* to those *same* queries. The ghostwriter, for example, *copies* White's mistakes about Harris and 'hell,' Wolf and 'prosperity,' Longenecker and 'the Son', Palmer and the pentagram, Incarnation and salvation. He also plagiarizes Morey's misrepresentations of 'the One' vs. the Holy One.

The few *original* portions are sloppily handled. He is clearly a professional writer, not an ardent and thorough researcher or *broadly* based theologian or historian. Note examples of his errors.

1

The ghost spoofs saying "Riplinger cites Palmer's book *The Holy Spirit*, p. 24 as the source of that statement." Wrong! All of his effort to prove that page 24 does not fully support or cite the quote is wasted since THE FOOTNOTE FOR THAT QUOTE SAID,

"The Holy Spirit, p. 24, The Five Points of Calvinism, pp. 75, 22, 23, 78, 55.

He missed 90% of the material!

2

He spends several pages accusing *New Age Bible Versions* of not saying Westcott dropped out of the Ghostly Guild at some point. The VERY WORDS *he quotes* to show this, **ARE QUOTED** on page 407. HE MISSED THEM!

If he does not think Westcott was a promoter of the political 'new order', he MISSED Westcott's **ENTIRE BOOK** on the subject. Princeton University's recent book, *The Christian Socialist Revival*, features Westcott! He was the first president of the Christian Social Union. Has the critic read Westcott's sermons of 1886 on *Social Aspects of Christianity*, or the address to the Church Congress of 1890 on "Socialism", and his *Christian Aspects of Life* (1897)? Westcott wrote twenty-two books! Scholars of the highest caliber, when writing *The Encyclopedia of Religion and Ethics*, have identified Westcott's so-called orthodox writings as NEO-PLATONISM and ALEXANDRIAN MYS-

TICISM. The ghostwriter has a narrow understanding of Mauricians like Westcott and the *meanings* which they apply to conventional Christian terms like the 'Incarnation'. Gentlemen who pretend to be 'experts' without spending years and years researching a topic are merely 'sperts'.

3

There are three current, yet contradictory views about the inspiration of scripture. The liberal camp holds that the bible *contains* the *message* of God mixed with human error. The second group, the neo-liberals, believe the bible *was* the **word** of God *in the originals*, but the extant manuscripts and recent translations are *man's words* and are *not* the very words of God. Lastly, there are those who, following the scriptures, believe they have God's very words in their hands when they hold their bible. Those who hold this high view of scripture find it *jarring* to learn that most, if not all, new version editors hold one of the first two views.

The NIV's Ronald Youngblood, for example, thinks the "Words of Men" are in the bible. When a scholar says as Youngblood did, that there is a "subtle symbiosis between divine and human authorship in Scripture in such as way as to give us **divine truth** without admixture of human error," he is expressing the neo-liberal view that the bible **contains** or **communicates** 'God's message' (viz. 'divine truth'), but the **words** in *your* hands are NOT God's, but man's. Note what Youngblood finds as "without" "error": **divine truth**. The WORDS may have error; they are merely the words of men. The ghostwriter accuses the book of "bearing false witness against a brother in Christ!" Both he and new version editors fail to realize that *most*

Christians believe the bible in their lap to be THE WORDS OF GOD. Period.

"[W]hen ye received the **word of God** which ye heard of us, ye received it **not** as **the word of men**, but as it is in truth, the **word of God**..." I Thess. 2:13

Scholars *use* the idea that "men's" words are involved to support 1.) textual criticism, 2.) the theory of provisional restoration instead of providential preservation, 3.) saying, "Yea, hath God said..." in this or that verse.

— 4 —

[sic] [sic] [sic] The ghostwriter is unfamiliar with the *equally* correct and broadly used spellings of 'judgement', 'ghostly', and 'bible.' The word "scriptures" and "word of God" are never capitalized in the KJV; since the bible (*not* the *Chicago Manual of Style*) is our final authority in all matters of faith and practice, I choose not to capitalize 'bible'. The practice of capitalizing 'Word' of God is recent, beginning with the neo-Orthodox theologians (Barth and Brunner) who believed in the neo-Platonic and Gnostic notion that the 'real' Word of God was inaccessible and not in physical form. The KJV²¹, Amplified and some other versions wrongly capitalize 'Word' of God (i.e. John 17:17 et al). This is a title reserved for our Saviour (John 1:1, Rev. 19:13).

— 5 —

The ghostwriter cites John 15:26 and identifies its source as the KJV. No KJV has ever read *anything* like this quote.



"LET US DO EVIL, THAT GOOD MAY COME"

In the refining process, the scum (Ez. 24) rises to the top. Sadly often the top, highly visible members of the church, misrepresent their often purer constituencies. Such is, I suspect, the case with numbers of those doing reviews of the book.

During the Inquisition, those torturing believers wore black hoods to hide their identity. A review by the Trinitarian Bible Society follows this pattern and was published *without identifying any author*. This is compounded by the fact that the phantom author spends nearly ten percent of his critique berating the book for using G.A. instead of a full first name. He concludes the book's author "appear to be trying to hide." *Who* is in fact hiding? "Beware of the leaven of the Pharisees which is hypocrisy."

It is no small wonder the phantom omits his name, as he *completely* misrepresents my background, theology, and academic degrees. Furthermore, he states the KJV and "other versions are misquoted in order to give the impression of error in other versions." In fact, checking his examples on page 172, 180, 187 reveals there are NO such misquotes. The faceless inquisitor can not see past his hood, exclaiming the author "does not state in a quotation what he [Palmer] says and where he says it." In fact, the *very* quote is right beneath his eyes on page 90!

In one instance the book cites *two* references for a quote; the reviewer could only find *one* of the books in *his* library—SO—he concludes the quote "does not quote accurately nor does she quote in context."

"Let us walk honestly"

"Let us not fight against God"

"Let us not be desirous of vain glory"

His comment that Isaiah 14 is NOT about Lucifer gives us a peek beneath the hood revealing his *liberal* mindset and the *real* mastermind behind the mask.



NEAR HER CORNER PROV. 7:8

The review by Bob Passantino is a brew mixing his thirty-five year old 1960's 'Bible Survey' textbook, other critics mistakes and a few of his own. The magazine, *Cornerstone*, for which he writes, may soon be forced to change its name, since "the head of the corner" our precious cornerstone Jesus Christ, becomes the "capstone" in their NIV. These "builders rejected" the supporting *base* for a floating *face* on the capstone of the \$1.00 bill. Thomas Nelson and other new versions publishers foot *their* bill.

It's dangerous to plagiarize—especially when the guys they 'rustle' twist the

story like Robert Morey. Passantino pick-pocketed Morey's *mistake* which 'makes' Kenneth Barker, the author of a quote which, in fact, was said by Edwin Palmer. His light-fingered flip through White's critique left him holding White's legally actionable and outrageous lie that the thesis about B.F. Westcott's spiritualism actually rests with one, W.W. Westcott.

Passantino had only two *original* thoughts. He's the *first* living person to believe that industrial and environmental design "used to be called home economics." Call the Industrial Design department at any university and inform them of this; they will be surprised. (Actually Passantino picked up Hanagraaff's mistake that I was a home economist; after telling the nation—then finding out he was **WRONG**—he had to pretend that *some* how, *some* way, there was *some* connection.)

His other original idea is *quite* revealing. He *mistakenly* says (regarding the book's acrostic algebra) that "leave the second **N**" remains. On the contrary, both the second **N** and **V** are retained, since the heresies which are common to both [NASV - NIV] (see step 2, p. 149) would be stated only once in symbolic logic.

He devises his *own* acrostic. Because he evidently misunderstands algebra and symbolic logic, his results are dubious. Assuming his 'Christ' *can* be deduced from his infinite pool of possibilities (*all* new version names), it proves nothing because of the probability factors (his infinite alphabet soup). However, for the sake of argument, we will agree that 'Christ' represents new versions and point him to the following verses which demonstrate that the 'Christ' Passantino pulled from his alphabet soup may not be the Lord Jesus Christ.

Mark 13:22 "false Christs"

Matt. 24:24 "false Christs"

Mark 13:6 "saying, I am Christ and shall deceive many."

Mark 13:21 "here is Christ. . .believe him not"

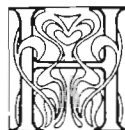
In Ezekiel 28, the *anointed* cherub (Lucifer) bears the title *anointed*, just as 'Christ' means *anointed*. For this reason, the bible distinguishes between the false Christ and Jesus Christ. Note the following verses.

Luke 2:26 "he had seen the Lord's Christ"

Rev. 11:15 "our Lord, and of his Christ"

Rev. 12:10 "our God, and the power of his Christ"

Acts 4:26 "against the Lord, and against his Christ"



OT FOR HANEGRAAFF

Hank Hanegraaff described *New Age Bible Versions* as a "hot bestseller." Things are heating up for Hank since he began taking to task the fiery KJV and *New Age Bible Versions*.

"Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? I am against the prophets, saith the LORD that steal my words every one from his neighbor. . .that use their tongues, and say, He saith. . .and cause my people to err by their lies. . ." Jer. 23:29-32

Did he "cause my people to err" with "lies"? He purported to be *reading* a direct quotation from me, but carefully **OMITTED** the two critical and central words in the sentence. If included, of course, they would nullify his accusation.

Charges of fraud, racketeering and misappropriations of charitable contributions have Hank in the hot seat, as his *own* staffers try to take him to court. Broken shoulders and varied tribulations have fallen him *since* he 'took on' 'the book'.

"How are the mighty fallen in the midst of the battle" (II Sam. 1)

As his co-host, Wayne House, tried to convince the listeners I am not as versed in *language* as he is, "Jesus stooped down and with his finger wrote on the ground." (John 8) They stammered something like, "Like the one of the people we're going to be talking about today later in the program who doesn't don't really understand **language**. . . You can put you went to Harvard." I challenge these men to find one sentence in the book that massacres "language" as badly as they did. God has a sense of humor.

I've saved the best until last. *The Biblical Viewpoint* (Nov. 1994) published by Bob Jones University, contained a review by Dr. S.E. Schnaiter. Hold on to your seats as he notes,

"Her technical arguments favoring the Byzantine or Received Text get into trouble due to her lack of real understanding of textual issues and documents. For example, she cites P⁶⁶ as a Byzantine document (p. 471) which demonstrates her ignorance of collations that have been done. . .

No textual researcher including **Burgon** who has **collated** it is willing to so designate it as far as I know."

"[T]rouble," "lack of understanding," "ignorance" Wow! Let's examine to *whom* those words need apply. Burgon **died** Aug. 4, 1888. He never collated P⁶⁶. It was not published until 1956 (other portions in 1958 and 1962), 68 years AFTER his death. See: Victor Martin, *Papyrus Bodmer II: Evangile de Jean, 1-14* (Cologny/Geneva, 1956).

To *whose*. . ."ignorance of collation," "lack of understanding" or "trouble" were you referring, Mr. Schnaiter?

"And they which heard it, being convicted by their own conscience, **went out one by one**, beginning at the eldest, even unto the last: and Jesus was left alone, and **the woman standing** in the midst. . . Woman, where are those thine accusers? hath no man condemned thee? She said, **No** man, Lord. . ."

John 8

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Jesus answered and said unto him, If a man love me, he will keep my words



ANSWERING HUNT AGAIN...

In the October 1997 issue of the *Berean Call*, Dave Hunt props up a 'scare crow' to protect his new crop of whoppers about the KJV and its adherents. He pretends we believe that "God's Word was not preserved in perfect form until 1611- nor do the French, Spanish, Germans, Russians, et al. have God's Word because they don't have the KJV unless they can speak English." Out of his straw man's filthy rags tumble the following hay and stubble.

He missed an entire chapter in *New Age Bible Versions* (chapter 34) which describes how the true text of the Bible has existed for "all nations" (Romans 16:26, Col.1:5,6) and to all "generations" (Ps.105:8, 1Chr. 16:15). I said, in part, "numerous other language versions of the Greek text were made in the second century and those following... Manuscripts from the second century (P66) down through the Middle Ages (A.D.1500) attest to the readings of this 'Majority Text'...This text type is available today in English in the *Authorized Version*, or as it is called in the United States, the *King James Version*. Its 809,000,000 copies since 1611, in 300 languages, demonstrates the continuum of this 'Majority Text'." (pp.470-471)

- The unbroken line from the time of Christ to the present is further discussed in my book *Which Bible Is God's Word?* (See pp.74,75 et al.). I wrote, "God has spoken to men around the world through a text like the KJV in the German *Teple* Bible, the Italian *Diodati*, the French *Olivet* Bible, the Hungarian *Erdosi* Bible, the Spanish *Valera* Bible, the

Polish *Visoly* Bible, the *DeGrave* Bible in Holland, the Russian Holy Synodal Bible, the German Luther Bible, and the *Gottshcalkson* Bible of Iceland. These all agree with the readings of the *King James Bible*." These are just a tiny portion of such versions. (For an interesting examination of the evidence see *The History of the Debate Over I John 5:7* by Michael Maynard.)

Hunt skipped the normal literature search which must precede scholarly research. This would have brought him to a host of other books which support the KJV and which demonstrate the transmission of the Received Text to varied language groups.



He exposes his unfamiliarity with the technical jargon and philosophies of textual and general history. My statement (which he altered) that, "It is obvious that the word of God in its perfect state does not reside in any one of the *ancient Greek manuscripts* extant today" could not be taken to support his conclusion "that preservation was not in any single copy we have ever found." Here is why: The word 'ancient' denotes *only* those manuscripts written *before* A.D.476. Historians divide history and its artifacts into three periods: 1.) Ancient - before the fall of the Roman Empire in A.D.450, 2.) Medieval - down to the period of the Oceanic discoveries in the 15th century and 3.) Modern - down to the present.

- A very small percentage (2%) of the extant Greek manuscripts of the New Testament come from the 'ancient' period. I said that "the word of God

does not exist in any one” of these because 1.) no one of these contain the entire Bible; a number of them are fragments (a term Hunt misused to describe most manuscripts), 2.) Their disagreement, not only with each other (see *Codex B and its Allies* by Herman Hoskier), but with the vast majority of witnesses, speaks of their aberrant character, as does their highly localized origin and tiny number.

- The great majority of Greek manuscripts (98%) come from the medieval period and amount to over 5000. *New Age Bible Versions* (pp.472-473 et al.) cites preeminent scholars all agreeing on the “uniformity” and ‘ancient’ text represented in these manuscripts.



My quotation began with, “It is obvious” because it followed a two page comparison (pp.505-506) exposing the inconsistent character of some ‘ancient’ manuscripts, while showing the agreement of thousands of medieval (Byz) manuscripts with witnesses from every century. A familiarity with the cited *sigla* and their respective dates and manuscripts represented would have spared Mr. Hunt his embarrassing conclusion. (If he had even read the *very next* quote, by Metzger, he would have known that the topic was “early” manuscripts.)

Having said all of this, I must remind the Christian reader that our faith in the accuracy of our English Bible (KJV) resides in our faith that the Lord would do as he said he would - that is - preserve his word. He also said that we would “know his voice” (John 10:3,4,5).

Our faith does not reside in “endless genealogies” of manuscripts “which do gender strifes” (Tit. 3:9, 1Tim. 1:4). We need not scan the extant (in 1997) manuscripts to trace precisely the transmission and translation of the text, for it need not be dependant on this. My “extant today” is not synonymous with Hunt’s “ever found.” A careful examination of the books listing all of the manuscripts which *still* exist makes it clear that they were kept and valued for their aesthetic, not spiritual qualities. They were kept, in the main, by the *unorthodox* Greek and Roman churches.

So Hunt asks, “Where, then was it preserved?” (Letter to G. Eno, Feb. 96). Like doubting Thomas, who, “was not with them when” the living Word spoke to the disciples, Hunt echoes, ‘Except I shall see in {my} hands the print on the {manuscript}...I will not believe.’ If it’s print Hunt and other doubters need, there is a wealth of it. I would recommend beginning with the research of Michael Maynard, Jack Moorman, Kevin James, G. Zuntz, Jacob Van Bruggen, A.C. Colwell, Sturtz, Hoskier and Nolan.

Millions and millions of Bibles have existed; most were ‘used-up’, devoured by those who saw them as “more than their necessary food” (Job 23:12). Their text passed from generation to generation and from language to language. The paper and the binding of these homely exemplars was not prized by curators but seized by persecutors. Memorization carried it in countries where ‘Inquisition’ buried it.

The KJV has no “errors here and there,” as Hunt pretends. Those readings he cites as errors are errors in his understanding of the text. Those who see a pimple when they look in God’s mirror, have only their blemished

flesh to blame. "God forbid: yea, let God be true, but every man a liar". In his January, 1997 *Berean Call*, Hunt asserts that "The phrase 'at hand' is an obvious error in the 1611 KJV...The NAS correctly translates it 'has come' and the NIV, 'has already come'" (2Thes.2:2). Scores and scores of saved and unsaved translators and lexical writers translate '*enistemi*' exactly as the KJV does; the few currently circulating critics (ie. Vine) are guilty of "private interpretation" forbidden in 2 Peter 1:20.

The Tyndale, Geneva, ASV and Confraternity edition use "at hand." Lexical writers like Vincent, Zodhiates, Strong, Thayer, Robertson, and Lightfoot agree on "at hand." Historic foreign language editions likewise match the KJV (See French "*proche*" and Spanish "*esta cerca*"). The root is seen in 2 Tim 4:6 (*ephistemi*) and is translated as "at hand" by numerous translators and writers. Even Marshalls' *NASB Greek-English Interlinear* has "at hand" for this root in 2 Tim 3:1 and "is" for the tense in 2 Thes 2:2. The perfect active indicative is highly subject to context. This tense does not exist in English. Lightfoot's use of "is imminent" and the ASV's "is just at hand" are just a few of the many translations that agree with the KJV's interpretation.

There is a bank of English equivalencies for the prefix '*en*' (in, at etc.), the word '*hoti*' (that, etc), and '*enistemi*' (at hand, come, etc.). When this problem is added to the fact that the verb tense has no direct English counterpart, it becomes clear that translation is an *art*, not a science, a masterpiece which only the Holy Ghost can precisely paint for each language group.

Hunt's adolescent approach, pimples and all, picks at 'so-called' errors in the numbers in the KJV in 2 Sam 8:4 and 10:8 (Letter to G.

Eno). A few more years "at the pool" (the word is a bath!) and more classes in school (just his B.A. in Math) would clear up his view (and save me work, too). Ph.D. mathematician Dr. Gerardus Bouw solves such numerical challenges in his new book *Bible Problems*. He explains the 2 Sam 8:4 and 1 Chron 18:4 question as follows:

"The problem lies in the number of horsemen which is set at 700 one place and 7,000 another. Apparently the 6300 were captured as a group while the remaining 700 were captured at a different time. In support of this, note the subtle difference in wording in the verses which precede each of the above two verses...On the one hand Hadadezer went to *recover* territory he'd lost and in the other verse he went to *stablish* (stabilize or sustain) his dominion at the Euphrates. Evidently, he sent troops to stabilize his control over the Euphrates, which troops were taken by David in 1 Chron. 18:4. Subsequently, Hadarezer lost control and sent another army to recover his dominion of which army David took 6300 horsemen as reported in 1 Sam. 8:4." (pp.84-85)

[Bouw comments further on 2 Sam 10:18 and 1 Chron. 19:18]: "On the one hand we have the men of seven hundred chariots while on the other hand, 7,000 men which fought in chariots are killed. The problem only exists if each chariot is assigned to one man. It would be far more practical to have ten men assigned to each chariot, in addition to several teams of horses. This keeps both the men and horses fresh to fight. So the men of 700 chariots, at ten men per chariot, amounts to 7,000 men and the two passages agree." (P.87) [Serious Bible students know that even Solomon had 10 horses and three men per chariot (1 Kings 4:6 and 2 Chron. 9:25.)]

[Regarding the 40,000 which are said to be horsemen in 2 Samuel but footmen in 1 Chronicles, Bouw concludes,] "The obvious solution is that there were both 40,000 horsemen and 40,000 footmen killed, giving a total of 80,000 fatalities." (pp.87-88)

God did not promise inaccurate translations and lost originals; he promised to preserve his word (Mat.24:35, Isa.40:8, 1Peter 1:23, Ps.100:5, 12:6,7). An inaccurate but inaccessible word of God is of no value. Why wouldn't the world laugh at those who profess infallible truth from a fallible book. Authority is based on infallibility which is based on

inspiration. Hunt said the word was only "in heaven." Deut. 30:11-14 disagrees:

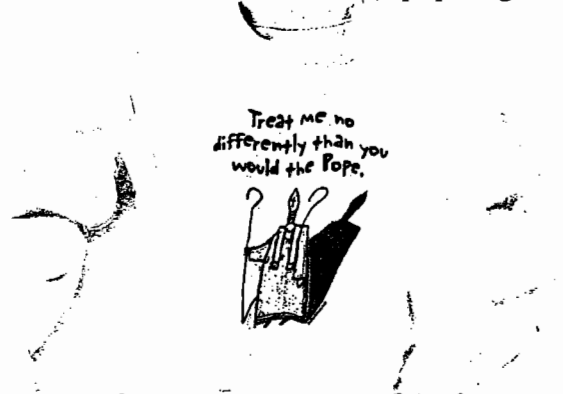
"For this commandment which I command thee this day, it is not hidden from thee, {in ancient Greek, which you do not understand} neither is it far off {in the 5000 or so manuscripts held by museums or the Vatican}. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, {buried in some yet to be found papyri} that thou shouldest say, Who shall go over the sea for us, and bring it unto us that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, {Is the Greek in your mouth?} and in thy heart, that thou mayest do it."

Hunt's denial of the doctrine of preservation is not new for him. He edited and still offers the book, *The Power of the Spirit*, originally penned by William Law, a man John Wesley called a heretic. The book looks for "power" and the "spirit" outside of the scriptures. Yet Jesus said, "the words that I speak unto you, they are spirit" (John 6:63); "For the word of God is quick, and powerful..." (Heb. 4:12). On almost every page the book presents a morbidly low view of the "mere words," as he calls them of the scripture. Law and some of his writings were the outworking of his reliance upon the unscriptural mystic Jacob Boehme. Hunt's autobiography, *The Confessions of a Heretic*, (reprinted as *On the Brink*, 1972, Logos International, Plainfield N.J.) evidences the same focus on mystical experience. Hunt describes his own personal visit by some "Presence" who spoke to him in

"an audible voice". Since Jesus is seated at the right hand of God and speaks to us through his word, I'm wondering - Who visited him?

Hunt still hasn't woken from his delusional state. He continues, hallucinating about my views saying, "She implies (pp. 510-511) that the translators of the KJV were 'inspired' of God to correct any defects so that in the KJV alone we now have God's perfect Word exactly as it occurred in the originals." Try finding "defects," "translators," and "alone" on his cited pages. He's still seeing things.

Charles Spurgeon wrote of those, like Hunt, who have "given up the Pope" but have "set up instead of him a horde of popelings."



Spurgeon asks,

"Are these correctors of the Scripture infallible? Is it certain that our Bibles are not right, but that the critics must be so? Now, farmer Smith when you have read your Bible, and have enjoyed its precious promises, you will have tomorrow morning to go down the street to ask the scholarly man at the parsonage whether this portion of the Scripture belongs to the inspired part of the Word or whether it is of dubious authority...We shall gradually be so bedoubted and be criticized that only a few of the most profound will know what is Bible and what is not, and they will dictate to the rest of us. I have no more faith in their mercy than in their accuracy...and we are fully assured that our old English version of the Scripture is sufficient for plain men for all purposes of life, salvation, and goodness. We do not despise learning, but we will never say of culture or criticism, 'These be thy gods, O Israel.'"

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WYCLIFFE VS CLOUD

A Critique of Critical Editions and Their Underlying Manuscripts

OVERVIEW

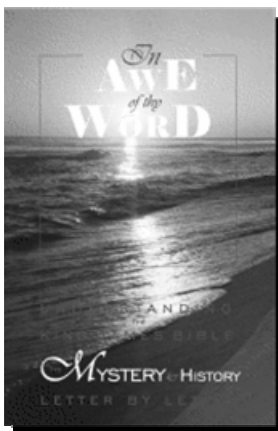
Sept. 26, 2005

THE ROMAN CATHOLIC chant, that ‘Wycliffe translated from the Catholic Latin Vulgate,’ is sadly sung by David Cloud, using his inaccurate critical edition of Wycliffe (*Friday Church News Notes*, Aug. 12, 2005). This fable is a key element in the faulty Catholic claim that the ‘Bible comes from the Catholic church.’ (All underlines are the author’s emphasis.)

To defend his claim Cloud gives a handful of corrupt Vulgate readings from manuscripts which scholars know now were not written by John Wycliffe. *The Cambridge History of the Bible* states emphatically that,

“There is in fact no convincing evidence for Wycliffe’s active participation in the work at all...” (*From the Fathers to the Reformation*, ed. G.W.H. Lampe (Cambridge: University Press, 1969) p. 404).

It continues saying, “The failure of the manuscripts to provide any indication of his part...” in the documents used for critical editions, forbids us from ascribing these particular manuscripts to him. The view that Wycliffe was involved with these manuscripts “has been repeated without due qualification,” notes *The Cambridge History* (p. 404). They scarcely deserve the name ‘Wycliffite,’ given by scholars who know they cannot truly be called ‘Wycliffe.’ In truth, “...we have not the slightest knowledge how the work of translation was organized,” affirms the *Cambridge History*. It describes for over a page the *direct involvement* of Nicholas Hereford, *not* John Wycliffe, in the work of the manuscripts which underlie today’s critical editions called ‘Wycliffe’ (p. 401).



In Awe of Thy Word was careful to attribute only those texts to Wycliffe which match the textual views put forth *in his own writings*. *In Awe of Thy Word* established Wycliffe’s own views about Bible texts by examining THE ONLY EXTANT PRIMARY EVIDENCE AVAILABLE (and admissible in a court of law), that is, Wycliffe’s own writings (See *In Awe of Thy Word*, pp. 788-792).

JOHN WYCLIFFE (c.1330-1384) wrote of his work on the pure English scriptures. Soon, however, the cruel Constitutions of Oxford (1407) called for the destruction of all of the scriptures associated with “John Wycliffe.” The Catholic powers left corrupt Vulgate bibles unharmed. Hence, those manuscripts which remain today and underlie 14th century critical editions are Vulgate, not Wycliffe. Not being well-versed in the difference between *manuscripts* and *critical editions* led Cloud to uncritically quote a critical edition mis-called ‘Wycliffe,’ without checking the manuscript history behind his out-of-date and mis-named edition.

- 1.) The manuscripts used in Cloud’s edition are dated “after” the “death” of John Wycliffe (*The Cambridge History of the Bible*, p. 387).
- 2.) Its manuscript editors are identified as being those of “the group of men” who recanted and turned *back* to the Roman Catholic system and its corrupt Vulgate bible (p. 387 et al.).
- 3.) Only “the name of Wycliffe has been associated with this work,” not the person (emphasis mine, p. 387).
- 4.) The manuscripts used to create these editions survived the persecution of the 14th and 15th centuries because they were Catholic in text type, that is, Latin Vulgate.
- 5.) All critical editions, which are called ‘Wycliffe’ today, were subjectively compiled over 100 years ago by Anglo-Catholic editors (Forshall, Madden, Paues, Baber, Wilson, Lewis etc.). These editors merged, and then edited, several of the nearly 200 currently extant, highly *divergent* 14th and 15th century manuscripts. Their manuscripts are *no longer linked directly* to Wycliffe, by reputable scholars.

The leading authorities in the field of *manuscript* study know these facts. These include *The Cambridge History of the Bible* and more recently, Dr. Christopher De Hamel (Ph.D. Oxford), who for twenty-five years has been Curator of the Medieval and Illuminated Manuscripts at Sotheby’s in London. He cautions against Cloud and others’ “medieval passion for dogmatically linking texts with the name of famous authors” (Christopher De Hamel, *The Book. A History of The Bible* (London: Phaidon Press Ltd., 2001) p. 170 et al.; G.A. Riplinger, *In Awe of Thy Word*, Ararat, VA: A.V. Publications Corp., 2003) p. 774; see also pp. 793-94 which document that things were “attributed...to Wycliffe which he did not write”).

*W*ycliffe Bibles *Destroyed*

DE HAMEL describes the “extreme thoroughness in searching out and burning” all Bibles associated with Wycliffe. He remarks that “mainstream Lollard texts do not survive in a single English copy” (De Hamel, p. 187). The mass of *true* Wycliffe Bibles joined the sea of other scriptures which have been polluted or destroyed since the time of the apostles (documented in *In Awe*).

The enemy’s perennial “Yea, hath God said...?” scheme exercised itself in the Constitutions of Oxford of 1407-09, which called for the destruction of all true Bibles “made in the time of the said John Wycliffe”...“unless the translation had been approved,” that is, conformed to the Catholic Vulgate (De Hamel, pp. 177-78).

Voila! The 14th and 15th century manuscripts, which survived the fires and therefore remain today, DO conform to the Vulgate in places (*In Awe*, p. 776). Cloud’s critical edition comes from these manuscripts (e.g. MS 369, known to have been written in Rome; for details see upcoming pp. 6, 7, 8).

Bibles which deviated from the Vulgate were considered heretical. De Hamel said,

“If copies were found in the possession of heretics [Christians], he said they would certainly be seized. If they were infiltrated with heretical doctrines [non-Vulgate], they would be destroyed” (De Hamel p. 187).

The Cambridge History of the Bible notes that “...if the bible contained any evidence of Wycliffite authorship or recent date the danger would be increased” (p. 394). Non-Vulgate readings were one evidence of so-called ‘heresy’ or Wycliffe “authorship” (p. 394). Owning a *pure* Bible was “punishable by death” (De Hamel pp. 177, 186). The true Bibles and their owners were “burnt to death” (De Hamel, p. 166).

“For the next 125 years, it was illegal to make or own any Wycliffite Bible in England” (De Hamel as cited in *In Awe*, pp. 781, 779).

This “extreme thoroughness” leaves us, in the twenty-first century, without extant whole Bibles, or even portions which can, with certainty, be attributed to Wycliffe himself.



nly Vulgate 14th & 15th Century Manuscripts Survive

The Bibles and manuscripts which remain (which Cloud unknowingly cites) are the Catholic editions that escaped destruction because they matched the Vulgate. De Hamel says, “Their custodians were probably not Lollards [Christian followers of John Wycliffe]...” (De Hamel, p. 189). He adds,

“...probably most extant copies belonged to uncontroversial owners who were regular attendants at Mass.”

Sir Thomas More said that *Catholic* “Bibles in the English language” were “left” in the hands of “catholyke folke” and not destroyed like Wycliffe Bibles (De Hamel, p. 187). De Hamel continues saying,

“Most owners of what we call Wycliffite Bibles would probably not have thought of them as Bibles at all, or as especially Wycliffite. The books did not look like Bibles or function like Bibles” (De Hamel, p. 184).

The Catholic editions that are mis-called “Wycliffite manuscripts of the Scriptures are hardly Bibles at all,” says De Hamel (p. 180). They are,

“...handsomely written, usually on parchment, and frequently illuminated [with Catholic paintings]. It seems at first difficult to equate such multiplicity and opulence with an illegal and underground text, furtively copied for simple God-fearing labourers who used it in secret” (De Hamel, p. 168).

De Hamel is one of the few people in the world who has actually seen so many of these editions. He says of the Catholic manuscripts which people mistakenly call ‘Wycliffite,’

“The next unexpected feature of Wycliffite Bibles [so-called] is how liturgical [Catholic Mass] they are. Some include Calendars of saints’ days, in Latin, like a standard [Catholic] prayer book. An extremely large number of copies are marked up to show the translation of readings used in the Latin Mass. This is a consistent feature of Wycliffite Bibles [so-called]...The emphasis on readings for the Mass is at variance with the Lollard’s widely proclaimed rejection of the authority and

ceremonies of the established Church. Wycliffite Bibles are completely orthodox and conventional in their [Catholic] liturgical aspect. The Mass was the most sacramental and priestly of Church services (De Hamel, pp. 180-182).

Wycliffe called the Mass “heathenish,” “blasphemous folly,” and “deceit” (*In Awe*, p. 785). He was fervently against the Catholic heresies which accompany these 14th and 15th century editions. Catholics love to attach *his* good name to *their* evil heresies (See *In Awe of Thy Word*, ch. 22, p. 785 et al.). De Hamel adds that these editions are filled with Catholic theology, such as a papal “80,000 years indulgence” for reading them. He says, “This is far from the world of revolutionary Protestantism” for which Wycliffe was known (De Hamel, p. 182).

“The Lollards, at least from 1395, were deeply opposed to the use of images in manuscripts,” states De Hamel (p. 182). Yet the ‘Wycliffite’ versions, which De Hamel shows to illustrate this era, are full of Catholic iconography.

It is easy to conclude with De Hamel that the remaining texts are not the John Wycliffe Bibles that challenged the Catholic church and sparked their rage. They are Catholic manuscripts. This is why these remaining 14th and 15th century manuscripts and their current critical editions have Vulgate readings!

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Earliest editions by Hereford and Purvey, not Wycliffe

No true scholar would ever ascribe *the whole* of any extant Bible or manuscript to John Wycliffe himself. The mix of manuscripts which were used to create today's critical editions, mis-called 'Wycliffe,' are dated AFTER the death of Wycliffe or were produced in Rome. The earliest ones are attributed to "a group of Oxford academics associated with" him (De Hamel, p. 166). Therefore, their *TEXT as a whole*, and any individual readings, cannot, by any sensible person, be attributed to Wycliffe, unless the readings conform to the *express* beliefs of John Wycliffe about text type. His exact beliefs are quoted verbatim in *In Awe of Thy Word*.

De Hamel said, "There is no agreement among historians as to whether or not Wycliffe himself had an active part in translating the Bible," because the remaining manuscripts are clearly not his own (p. 170). We have Wycliffe's words that he did work on the Bible; but his Bibles were destroyed. Later manuscripts that remain often preserve remnants of Wycliffe's pure text. (See sample charts at end and in *In Awe*.)

The earliest manuscript (MS. Bodley 959) is "full of corrections and alterations" (De Hamel, p. 170). Cloud's critical edition may have "supposed that Bodley 959 was actually Wycliffe's autograph manuscript," as had others who had not cautiously studied the subject (De Hamel, p. 170). It could not have been Wycliffe's own because, as De Hamel states,

"In fact, the book cannot be in Wycliffe's hand, or not entirely, for it is the work of at least four scribes, and meticulous examination of scribal errors has led its editors to the conclusion that it was copied (hastily, no doubt) from a text ALREADY IN ENGLISH. THEREFORE THEY WERE NOT TRANSLATING BUT TRANSCRIBING" (emphasis mine; De Hamel, p. 171).

If Cloud wants to hold to the Catholic myth that Wycliffe 'translated from the Vulgate,' he will have to jump ship from the oldest so-called Wycliffite manuscript. It was COPIED FROM ENGLISH, not translated from Latin. (The thesis of *In Awe* was that the *English Bible* existed before Wycliffe; see chapter 21 et al..) [This is confirmed by Dr. Paues, who documents regarding one manuscript,

"This last was for a long time attributed to Wycliffe, but I found that in reality it is nothing but a verbal rendering of the famous Norman Apocalypse (Revelation) which dates back as far as the latter half of the twelfth century.

Thus we see that after the Conquest [A.D. 1066], the earliest home of the English Bible was the North of England.”

“Gradually, and in all likelihood before the great Oxford versions attributed to Wycliffe and his school had spread over the country, the WHOLE of the New Testament had been translated into English of the North or of the North Midlands” (emphasis mine; Anna Paues, *A Fourteenth Century English Biblical Version* (Cambridge: University Press, 1904), p. xxvi-xxvii et al.).]

Any readings in 14th and 15th century manuscripts, which depart from the Received Text, cannot be attributed to John Wycliffe, 1.) because they are at discord with his express textual views (see *In Awe*) and 2.) because they are not dated during his lifetime. The earliest so-called Wycliffite manuscript has no actual date. Some used to ascribe to it a date before Wycliffe’s death, but *The Cambridge History of the Bible* states that “proof is lacking” for a “definite date” of its origin (p. 400). The *Cambridge History* states, “The start of the work of translation cannot now be dated to 1382 quite so confidently as it used to be...” (p. 392).

There is no evidence to date this manuscript (MS 959) before the death of Wycliffe in 1384. *The Cambridge History of the Bible* admits the fact that, “[T]he student of the Wycliffite Bible must rely for evidence of its development, not upon the usual mixture of internal and external evidence, but almost solely upon the former, as provided by the manuscripts themselves” (p. 394). However these manuscripts never associate the name Wycliffe with themselves!

The other early manuscript, used when compiling critical editions such as the one Cloud followed, is Douce 369. *Surprise. Surprise.* It “seems not to have been noticed until now,” observes De Hamel, that it is an ITALIAN manuscript, produced a thousand miles from England in ROME.

“It comes as a surprise to learn that one of the primary manuscripts of the most influential Middle English text [Wycliffite] was apparently not made in England at all”
(De Hamel, pp. 171, 172).

It again is not Wycliffe’s, but is signed, “translation Nicholay de Herford.” It matches Bodley 959, which leads to the conclusion that Hereford was the translator of these particular editions, not Wycliffe. Sir Fredrick Madden corroborates, asserting that the third hand on MS 369 was that of the final scribe on MS 959. De Hamel then concludes,

“His [Hereford’s] claim to be the translator is made the more secure by the likelihood that the colophon is autograph” (De Hamel, pp. 172-173).

Hereford, in a vain attempt to be exonerated from charges of heresy, went to Rome to show the Pope manuscripts that were “precisely from the Vulgate,” states De Hamel (p. 172).

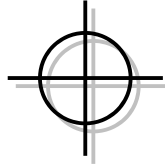
Consequently today we have two corrupt manuscripts (959) and (369), which the naïve and out-of-date, like Cloud, wrongly ascribe to John Wycliffe. Few have taken the time to study the history of these two specific manuscripts which underlie the standard critical editions (e.g. Forshall-Madden; see De Hamel and Joseph Bosworth, *The Gospels: Gothic, Anglo-Saxon, Wycliffe, & Tyndale Versions* (Gebbings & Co., 1907), pp. xxii et al.).

BLINDLY following, *word-for-word*, any ONE MAN critical edition of ANY text [English, Greek, Hebrew, Latin, Syriac, etc.] has led more than one person to the wrong conclusions (e.g. Greek: Nestle, UBS, Hodges, Beza, Scrivener; Hebrew: Stuttgart, Letteris, Ginsburg; Latin Vulgate: Wordsworth, Oxford, Stuttgart). Anyone who naively follows one of these, and says, ‘the Greek says’, ‘the Hebrew says’, or ‘the Latin says’ may unknowingly be perpetrating falsehood.

John Hereford, “...recanted his Lollardy around 1391 and became a respectable priest and eventually lived to an honourable old age as a Carthusian monk in Coventry,” observes De Hamel (pp. 174-175). *The Cambridge History of the Bible* adds that, Hereford, “found it better suited his temporal interests to conform.” It reports that Hereford, “was soon taking part in the trial of his former fellows”!!

“[A]fter his recantation he is said to have affirmed that he had greater favor and more delight to hold against them [Christians] than ever he had to hold with them” (*Cambridge History*, pp. 400-401).

In Awe of Thy Word documented a letter found in the public registry of 1391 showing the public outcry against Hereford for joining the opposition and introducing “false” readings to the Bible (*In Awe*, p. 873). No wonder manuscripts associated with Hereford have Vulgate readings!! And these manuscripts underlie the critical editions called ‘Wycliffite’ with which many, such as Cloud, are familiar! Wycliffe’s bones were exhumed by monks and burned and scattered on the river because he exposed the corruptions in Catholic bibles and practices. Hereford, on the other hand, re-joined the monks.



Hereford's bible was not complete. De Hamel says, the "residue was a collaboration between several translators" (p. 173). There can be no evidence that Wycliffe was involved, because he was already dead when Hereford returned from Rome to England (1385) to complete the translation. MS. EE. 1.10 at Cambridge University Library was completed AFTER Wycliffe's death, therefore the 'J,' denoting an editor of part of it, has been best ascribed to John Purvey, not John Wycliffe (De Hamel, p. 173).

*L*ater Edition: 1390s

To further assuage any notions that any of Cloud's current corrupt readings are from 'the' Wycliffe Bible, it must be remembered that there are two different critical editions circulating. Hereford's first edition was "completely revised" in the 1390s, many years AFTER the death of Wycliffe (like the New King James) (De Hamel, p. 174). De Hamel reports that, "The revision is commonly and credibly attributed to Wycliffe's personal assistant, John Purvey..." (De Hamel, p. 175). How Purvey's edition can bear the name 'Wycliffe' is even more surprising than that the early Hereford edition can bare Wycliffe's name.

The Cambridge History of the Bible also reports, regarding the so-called Wycliffite editions: "...the full version of the Bible" was "ascribed to Purvey." It says he "is also regarded as responsible for the later version." *The Cambridge History* states that peevish Purvey recanted and "repudiated" the so-called "errors" of Wycliffe (pp. 410, 408).

The Cambridge History of the Bible warns,

"The existence of this revision of the earlier version, showing so clearly the types of changes that the translators felt at first to be necessary, has not hitherto been generally known..."

"It is therefore possible for readings from the later version to have been introduced into manuscripts of the earlier version, contaminating the original text" (*Cambridge History*, p. 403).

“The very volume of this translated material should constantly warn us of the danger of assuming that it can all be ascribed with certainty to the two or three men whose names we know. Such a warning needs repetition as we pass to the much more numerous manuscripts of the later version” (p. 409).

Actually, the two critical editions (called ‘Early’ & ‘Late’) do not reveal the fact that the changes were *progressive*. After looking for twenty-five years at all of these various so-called ‘Wycliffite’ manuscripts, none of which can be attributed to John Wycliffe, De Hamel concludes (p. 180),

“Their text is inconsistent...”

The Cambridge History says, “Certainly it would seem that scholars were continually altering...the text they received.” “[T]hese manuscripts will show considerable variation.” “[T]here may be mistakes, omissions, alterations and repetitions.” The early manuscripts exhibit even less “agreement” than do the later ones. In the early manuscripts “there are marked differences in style” (*Cambridge History of the Bible*, pp. 394, 407, 411, 403).



Currently Available Critical Editions



Mis-called ‘**W**ycliffe’

To add to the confusion and lack of credibility, the 200 or so extant 14th and 15th century manuscripts were *merged, mingled* and *edited* by modern editors and compiled into critical editions. Recent scholars have found errors in the standard editions. The *Cambridge History of the Bible* says of the standard Forshall and Madden edition, “...their work has had to be modified...” (p. 395). The *Cambridge History of the Bible* says that if Forshall and Madden had “chosen a different manuscript to print,” they would have “given to the general reader a more accurate impression of the nature of the two versions which they identified” (p. 407). Yet these are the works to which some, like Cloud, refer uncautiously!!

Dr. Paues, editor of *A Fourteenth Century English Biblical Version* (Cambridge: University Press, 1904) discovered “a fair amount of new material” “unknown to The Rev. Josiah Forshall and Sir Frederic Madden,” who created the currently used so-called Wycliffite editions (pp. vii, xii). She calls it a “curious oversight they both failed

to identify the important Biblical texts contained in MS 672” (p. xv). Did they ignore this manuscript because some of its New Testament books have a “very considerable” “number of readings from older Latin,” instead of the corrupt Catholic Latin Vulgate (p. xxi)? Paues states that readings of this previously ignored manuscript “can be traced back to the Old Latin text of Codex Bezae” and not the corrupt Latin Vulgate (p. xxii). Paues’s edition includes a lengthy twenty-five page section of “deviations from the text of the Vulgate,” including “reference to the Old Latin” (pp. vii, xxi, xxii, 230-255).

Paues confirms the Catholic nature of extant 14th and 15th century manuscripts. Those MSS used to compile the Paues edition are thoroughly Catholic. This is evidenced by their prologues’ continual positive references to “nuns” and “monks” (pp. xviii, xix, xx, xxiv et al.). The manuscripts used to compile the Paues edition include a “monk-translator” (p. xxi). One prologue warns against true Wycliffites who condemn the “worschipping of ymagis” [worshiping of images] and “oure hooli fadres” [our holy fathers] (pp. xxviii). One translator said he had a, “lysense of oure bysshop to draw suche thinges in-to Englysshe...,” (unlike those forbidden Wycliffite English editions) (p. xxix). Paues’s edition makes it clear that “nuns” and “monks” could and did have English bibles taken from the Latin Vulgate (p. xxxii). True Wycliffe Bibles were burned. Consequently, the surviving 14th and 15th century editions are those unmolested copies that followed the *Catholic* “Latin Vulgate” (p. lxxiv).

 **A**lthough the Catholic church tried to expunge pure Wycliffe readings from bibles, many original verses remain intact in 14th and 15th century manuscripts called ‘Wycliffe.’ The pure Old Latin remnants from real Wycliffe Bibles can still be seen in the following charts. After Wycliffe’s death, someone removed the words ‘Holy Ghost’ (“Hooly Goost”) from John 7:39.

<i>John 7:39</i>	
Bosworth critical edition from manuscripts (circa 1389)	Hooly Ghost
Critical edition from later manuscripts (circa 1395)	✂____Spirit

Some 14th and 15th century manuscripts retain the word “God” in Mark 12:32, matching the Old Latin and contradicting the Vulgate.

Mark 12:32	
Old Latin¹	God (Deus)
Anglo-Saxon	God
Latin Vulgate ²	✂_____
Wycliffe	God
King James Bible	God

¹ Bezae MS D (*Sumptibus Societatis Bibliophilorum*)

²Walter W. Skeat, *The Gospel According to Saint Mark in Anglo-Saxon & Northumbrian* (with Latin interlinear) (Cambridge: University Press), 1871, Vol. 2, pp. 98, 99.

Fasting is omitted ✂_ _ in corrupt readings, but retained in correct ones.

Acts 10:30	
Old Latin	jejunus...orabam (fasting¹...prayer)
Latin Vulgate	✂_____oratio
Wycliffe c. 1389	fastinge...preiyng
Wycliffe c. 1395	preiyng...fastyng
Paues 14th Century edition	fastud...preyed
King James Bible	fasting...prayed
NIV & NASB	✂_____prayer

¹ *Junior Classic Latin Dictionary* (Chicago: Follett, 1957), p. 78

By following ancient readings, not the Vulgate, Wycliffe kept Jesus out of jail. The Vulgate had put him in brackets.

<i>Matt. 8:29</i>	
Old Latin	Jesu
Gothic	lesu
Latin Vulgate ¹	[Jesu]
Wycliffe	Jhesu
King James Bible	Jesus

¹ Skeat, *The Gospel According to Saint Matthew*, 1858, Vol. 1, p. 69

All pure Bibles use a form of ‘damnation’ in John 5:29, not ‘judgement.’ Wycliffe knew that ‘judgement’ can turn out positively *or* negatively. The accused may be judged innocent or guilty. The true Bible therefore affirms that condemnation, damnation and doom are the consequences of pre-judged *guilt*.

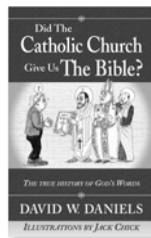
<i>John 5:29</i>	
Old Latin	<u>resurrectionem</u> <u>condemnationis</u>
Latin Vulgate ²	<u>resurrectionem</u> <u>judici</u>
Wycliffe	ayerisynge of <u>doom</u>
King James Bible	<u>resurrection</u> of <u>damnation</u>
NIV , NASB, ESV HCSB, and JW	<u>resurrection</u> of <u>judgement</u>

What happens to the verse, “Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows’ houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.” The Vulgate and others hid it in brackets; the NIV could not bear it at all.

<i>Matt. 23:14</i>	
Old Latin	No brackets
Latin Vulgate, HCSB, NASB	[Bracket verse]
Wycliffe	No brackets
King James Bible	No brackets
NIV	Omit entirely

Others Concur That Wycliffe’s Pure Bibles Are Now Corrupted

David Daniels, who has a B.A. and M.A. in Bible and Linguistics from a highly respected college, summarizes in his new book, *Did the Catholic Church Give Us the Bible?:*



“It took 900 years for the Catholics to destroy most Old Latin Bibles and kill their owners...Do you think the Catholic leaders would let a non-Catholic Latin Bible get put into common English? Of course not! As soon as Wycliffe died, soon-to-be Catholic, John Purvey, started perverting that Bible!

Each year, Wycliffe’s Bible was changed to look like an English version of the Roman Catholic Vulgate!” (p. 61; available from AV Publications 1-800-453-4535).

Unpublished Word, the new quarterly journal published by Dr. Charles Keen, former Director of Bearing Precious Seed, states,

“To say Wycliffe translated only from the Latin is to ignore the importance of the ascension of the translation” (*Unpublished Word*, “John Wycliffe: Reformer & Bible Translator,” Jerry Rockwell [ed. *New Pilgrim Study Bible*, Oxford University Press], Mansfield, OH: FirstBible International, Summer, 2005, p. 12).

Cloud's denial that other languages (e.g. English, Old Latin, Greek and Hebrew) were involved in Wycliffite translations is easily proven wrong by looking at many 14th or 15th century manuscript. For example, such manuscripts are replete with references such as, "...an Ebreu [Hebrew] word" (*Cambridge History*, pp. 412, 413).

For a complete and crucial discussion of the problem with using *today's current* Greek and Hebrew critical editions, lexicons, interlinears, and software go to the AV Publications' web site. Select 'Resources' then scroll down to 'Frequently Asked Questions' then select Question 13 (or go to <http://avpublications.com/avnew/downloads/PDF/q13.pdf>)



Summary

- **Wycliffe** said that he thought there were corrupt readings in the Latin Vulgate; he said he had access to earlier English scriptures, as well as Old Latin, Greek, and Hebrew texts (See *In Awe of Thy Word* for documentation).
- **All** Wycliffe Bibles were ordered to be burned by the Constitutions of Oxford.
- **Therefore**, the Vulgate 14th and 15th century manuscripts, which were created **AFTER** his death, cannot be ascribed, by any reputable scholar, to John Wycliffe himself.
- **These** remaining manuscripts were used to create the currently circulating editions, called Wycliffe, and cannot therefore be used uncritically to determine the text of John Wycliffe himself.

The Strong's *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature* says, Purvey,

“...made a recantation at St. Paul's Cross (Sunday March 6, 1401), and was admitted (Aug. 11, 1401) to the vicarage [Roman Catholic] of West Hyth...Purvey immortalized his name through his translation of the scriptures into English. As the Bible of late translated by Wycliffe required correction, he tells us, in the general introduction, that he undertook to make the version more faithful, intelligible, and popular. The plan which he adopted to effect this, according to his own description, was as follows: With the assistance of several fellow-laborers he (1) corrected the Latin text by comparison of Bibles, doctors, and glosses; (2) studied the text thus corrected with the gloss and other authorities, particularly De Lyra on the Old Test.; (3) made special reference to the works of grammarians and theologians for the meaning of difficult words and passages; and (4) did not translate literally, but according to the sense and meaning as clearly as he could, taking care to have many persons of ability present at the correction of the translation. He inserted numerous textual glosses in the Old Test., and only occasionally omitted those of Wycliffe's version, but made no such insertions, in the New Test., and carefully excluded all the glosses which were introduced into the former version...

Strong's *Cyclopedia* says further that,

“Purvey's translation of the New Test. was first published by Lewis (Lond. 1731, fol.) as Wycliffe's translation; it was then erroneously reprinted as Wycliffe's by Baker (Lond. 1810, 4to), and by Bagster in the English Hexapla.”

All printings today *labeled* as 'Wycliffe' were edited by either Hereford or Purvey. Wycliffe was *dead* before the date given as 'Wycliffe' in Forshall and Madden. Only those readings which match the Received text can be said to be truly those of John Wycliffe, according to his own words. (John McClintock and James Strong, Vol. VIII, Grand Rapids, MI: Baker Book House, 1981 (1867-87 edition), pp. 815-816).

THERE is only one way to smoke out a wolf. Put a harmless Bible believing bunny rabbit in the clearing and see who pounces on it. It appears that you, Sir, cut out of your prayer closet and preyed with claws at hand. Such railing and evil surmising could not come from a ‘sheep,’ unless he ignored his gracious, gentle, meekness-teaching King James Bible and let his old wolf-flesh spring forth.

PLEASE explain to me why your review of *New Age Bible Versions* was not sent to us personally, but received second hand, allowing no time for a response before you sent it to your printer preparing it for *immediate* mass distribution all over the country (Matt. 18:15). If you were in fact ‘concerned’ about aiding the cause of Christ, you could have graciously given us a call. Explain why you ignored Dr. D.A. Waite and Pastor Cecil Carter’s pleas to allow us time to respond, before you mailed your review nationwide (Matt. 18:16). Both men alerted you to the then critical health condition with which our family was struggling. You not only ignored their pleas for Christian kindness, but to this day continue to pretend that we did not *care to* respond.

Not wanting to return evil for evil, we waited almost 2 YEARS, giving you “space to repent,” before we exposed the errors in your review. Our response did not reveal the unchristian and disingenuous way, in which you handled us, but dealt *only* with your errors about the new versions. We have refrained from publicly exposing your cruel manner toward us for ELEVEN YEARS. Talk about “space to repent!” It is only now, with great sadness, that we must defend our good name (Prov. 22:1), because of your unrelenting misrepresentations.

PLEASE explain why you dishonestly say that we *never* tried to contact you, when you ignored our *second* plea to make peace, offered through Dr. James Sightler and Dr. Waite at the Dean Burgon meeting (Matt. 18:16). We wanted to end the debacle, *you began*, and offered to stop publishing our critique of your work should you agree to reciprocate. You would not agree. Explain why you lied to them and said you had already removed your review of *New Age Bible Versions*? It was never removed. Explain why you likewise lied to Terry Watkins (pretending you had agreed to our petitions for peace) to slyly get him to remove our response from his web site. The judgment seat of Christ will not be a pen and paper test of Bible facts or a quiz covering what gossip we know about the apostasy in mainline denominations (your paper’s specialty). It will be Christ’s examination of how much of the Holy Bible we *applied to our lives*.

What's Next From Mr. Cloud

So, like Balaam, "...he smote her again..." (Num. 22:25)

PLEASE explain why you ignored every concrete fact presented in our response (*Blind Guides*), addressing none of them *to this day*, and chose simply to whine like an immature child who thinks any correction of error is 'mocking' or 'slander' (May, 19, 1996). You would not fare very well in a graduate level review at a secular university, where every statement in a thesis must be backed up by concrete facts from primary sources. You respond, not like an academic or a Christian, but like an overly emotional woman.

NOW you pursue your unprovoked hateful personal attacks a *third* time (*Friday Church News Notes*, Aug. 12, 2005). You requested *In Awe of Thy Word* for receipt on Monday, August 8, 2005. We graciously sent it to you. Having your copy of the huge 1200 page book in hand *only 3 DAYS*, you sowed with the "leaven of malice" a "cloak of maliciousness" and posted your railing jab at the author on Friday, August 12. This is the approach of a newspaper muckraker, not the approach of a scholar or Christian who trembles at the word of God. This quick time-frame and the errors in your little paragraph expose your sketchy perusal of the massive volume and your weak understanding of the actual manuscripts that underlie today's critical editions. By reviewing without reading, you are repeating the pattern you began years ago with your error-filled comments on the world-wide bestseller, *New Age Bible Versions*. You admitted to Dr. Waite that you had only read a small portion of it before you posted a review. Dr. Waite exposed this confession of yours on national radio.

God made Balaam's ass resist his rush for a "reward." Balaam smote her. Then Balaam was, "rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet...These are... clouds that are carried with a tempest" (2 Peter 2:16, 17).

God's "man's voice" replied from a female animal, as if Balaam had 'persecuted' God himself (like Acts 9:4). "And the LORD opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?"(Numbers 22:28).

You, Mr. Cloud, echo Balaam's response word-for-word saying, 'Because thou hast' "mocked me" (Numbers 22:29). Correction is only seen as 'mocking' when pride is involved.

What's Next for Mr. Cloud: Is there a momma mule in Cloud's future?

I magine, a female animal, given a man's voice! This is surely out of God's natural order, but the Bible records numerous incidents when God resorted to mules and maidens when men move from the **AUTHORITY** of the Holy Bible. This use is never as a pastor or teacher, but, like Huldah, "...in the college" who believed "all the words of the book..." She advised the men "concerning the words of the book," when they had left the authority of the scriptures (2 Chron. 34:14-30). Or like another "wise woman" who cried, "Hear, hear...the words of thine handmaid. And he answered, I do hear...Then the woman went unto all the people in her wisdom," that no one "swallow up the inheritance of the LORD" (2 Sam. 20:16-22). You *would* swallow it up with your statement (wayoflife.org/fbns/kjvonly.htm, 3/9/05) that the Holy Bible, that is, the King James Bible, is "antiquated" and its words are *not* "holy." This shows that you need to read chapters 3 through 10 of *In Aw* of *Thy Word* which document the contrary.

G OD only called Deborah to help Israel when, "every man did that which was right in his own eyes" (Judges 17:6; 21:25). Jael only joined the battle when God needed "the hand of a woman" (Judges 4:8-9). Abemilech, the usurper, was foiled by "a certain woman" (Judges 9:52-54). A more humbling fate could not be imagined, so Abimelech said unto his armourbearer, "...slay me, that men say not of me, a woman slew him." The woman at the well told many Samaritan men of her newly found Saviour. "And many of the Samaritans of that city believed on him for the saying of the woman which testified..." (John 4:27-39). Lydia did likewise. When the apostles hid for fear, Mary Magdalene rose early to be the first to meet Jesus at the tomb. He said, "Go to my brethren and say unto them..." (John 20:17). Then he "upbraided them with their unbelief," when they did not believe her (Mark 16:10-14). Pricilla expounded to Apollos "the way of God more perfectly" (Acts 18:26). God entrusted the preservation of the book of Romans to Phoebe (colophone Romans 16:27+). Speaking of Phoebe...If you, Mr. Cloud, have your way, 'using Greek,' you will have to join the liberals and have *unscriptural* women deacons (1 Tim. 3:12). The Greek word (translated 'servant' in Romans 16:1 in the KJV) is 'deacon' in all Greek texts. I, personally, will stick to 'servant' and praise God for the King James Bible, a contextually perfect translation.

J UDAS' bad heart was first revealed through his attitude about a meek woman who sought to honor Jesus Christ. Judas rebuked her and prompted the crowd, who "murmured against her." "And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me...She hath done what she could..." (Mark 14:4-8).

“He that sitteth in the heavens shall laugh: the Lord shall have them in derision.”

IN 2008 I published a 1,200 page hardback book entitled, *Hazardous Materials: Greek and Hebrew Study Dangers, The Voice of Strangers, The Men Behind the Smokescreen, Burning Bibles Word By Word*. It documented that all Greek and Hebrew lexicons, such as Strong's Concordance, Vine's, Brown, Driver, and Briggs', as well as all Greek and Hebrew texts, were corrupted and cannot be used to correct, define, or translate the Bible. In a 2010 issue of David Cloud's newsletter, he published a 'review' of that book, focusing on chapters 7 and 9. The only problem was that the review was written by someone who was attempting to play a joke on Mr. Cloud and take advantage of his dislike for me. Cloud fell for it, without ever reading *Hazardous Materials* or checking the validity of the comments in the review. He published it, even giving the impression that he had written it and done the research. I wrote to him saying,

Dear Mr. Cloud,

Someone has played a trick on you, and you have fallen for it. Evidently someone, who wanted to make you look silly, wrote a pretend review of *Hazardous Materials*. You printed it or parts of it on March 24, 2010, obviously without ever having examined Chapter 7 or 9 in *Hazardous Materials*. The material you cited not only does not occur in your cited chapter, but no where in the book is there a comparison of Strong and Webster or the words you cited. You said, “In chapter nine she compares Strong's with the 1828 Dictionary of the English Language by Noah Webster, tearing down Strong and exalting Webster.” The problem is: 1) Chapter 9 is about Thayer, 2) Chapter 7, which is about Strong NEVER compares it with the Webster's dictionary, 3) The list of your “33 examples” comparing Strong and Webster appears NO WHERE in *Hazardous Materials*. Period. Not even one of them is discussed relating to Strong or Webster. In fact, none of the words, but one, is even discussed in the book anywhere at all. Nowhere., 4.) The words you put in quotation marks, saying that I said, “I use the American Dictionary...” occur nowhere in *Hazardous Materials*. Such a quote does not exist. The whole thing has been made up by someone – whether it was yourself or someone who wanted to play a trick on you. Page numbers please... The article also says that Strong was a defender of inspiration. *Hazardous Materials* documents, from Strong's own books, that he was not a defender of inspiration. See page 163 and 198 of *Hazardous Materials*. Thousands upon thousands of people have the book; they will look at your article and think that you have lost your mind. You are now the laughing stalk of Christianity. You must print a retraction immediately.

Gail Riplinger

Mr. Cloud replied,

“Hi., apparently I did fall for a trick. It was sent to me by a man who challenged me to change my position on Strong. I will definitely print a retraction. D. Cloud”

On March 26, 2010 Cloud printed the following “RETRACTION of Riplinger's Confusion of Strong's Concordance”: “In January, someone sent me some material that I assumed to be excerpts from Gail Riplinger's book *Hazardous Materials*...I have since learned, however, that the excerpts were not from her book...We apologize for this error.”

DENNIS PALMU of the North American Conference on British Studies wrote: “This will hopefully be a lesson to Cloud and others to: a) Stop being so lazy and do their own research and reviews, b) Stop giving “enemies of the faith once delivered” a “free pass” as far as scrutiny, c) Stop killing Bible believing Christians with “friendly fire,” and d) Start adopting a better attitude toward those who are defenders of the “faith once delivered.”

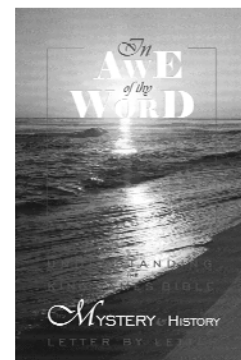
DAVID CLOUD sums up his beliefs saying, “If “King James Only” defines one who believes that all modern English versions are merely New Age demonic trash that have no value whatsoever, even the most formal equivalency ones and even for comparison purposes, I am not “King James Only” (Jan. 20, 1996, July 16, 2003, Way of Life Literature, Port Huron, MI).

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